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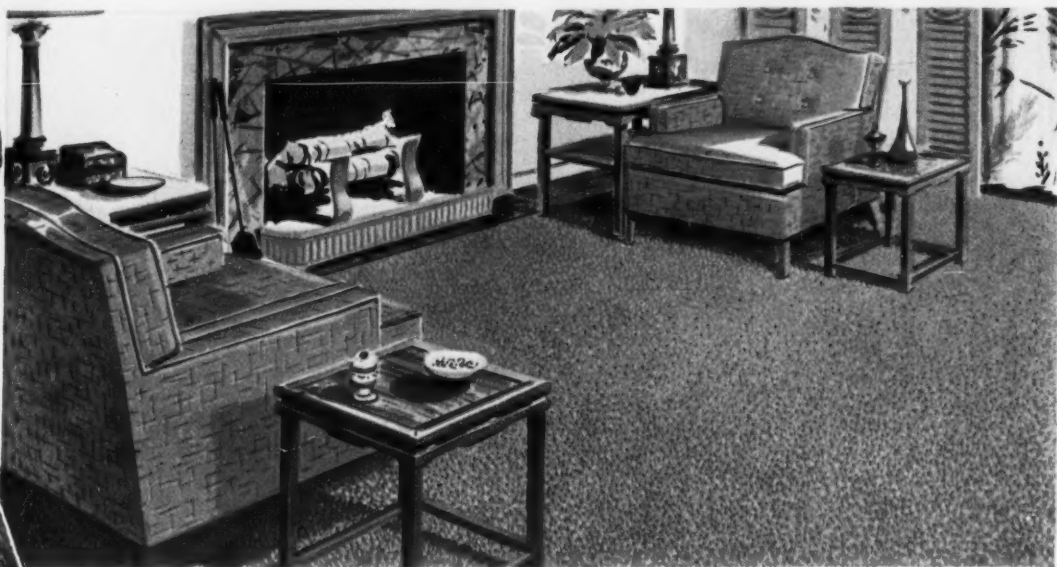
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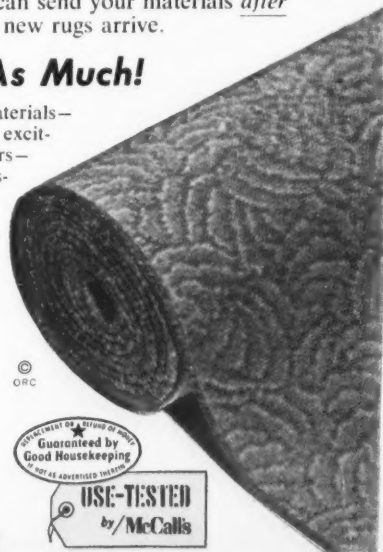
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Director of Advertising

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SEPTEMBER, 1961

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational... dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy, co-operation with all who seek a more Christian world.

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Cover: Photo by Esther Henderson from Louise Price Bell

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NEXT MONTH

Where does your duty lie when you put your house up for sale? A prospective buyer of another race makes you an acceptable offer and your neighbors bitterly object to your selling to that buyer. Is your responsibility to those on your street who will be left to face the issue after you move away, or to your convictions on religion and Americanism in action? **Who Is My Neighbor?** is the absorbing account of the dilemma confronting one property owner. His decision was complicated by his being a clergyman. Everyone expected him to do the right thing. But what was and is the right thing? Read how one man resolves the problem that you too may face within the next few years. Also in the front-of-book section—an in-

tensive review of the state of race relations in the churches of America. How do creeds square with deeds? Are non-white Americans welcomed in the pews and on the membership rolls of our churches? Fred R. Zepp reports the facts. And Donald McGavran's revolutionary **Plan of Action for Churches** suggests a way for getting better understanding between white and Negro churches.

Next month, Bert Arnold turns back the pages of history to reveal the inside story of what happened **When Rodeheaver Stopped His Radio Program** and what is still happening to the unusual Florida drugstore that sponsored the program Rody yanked off the air.



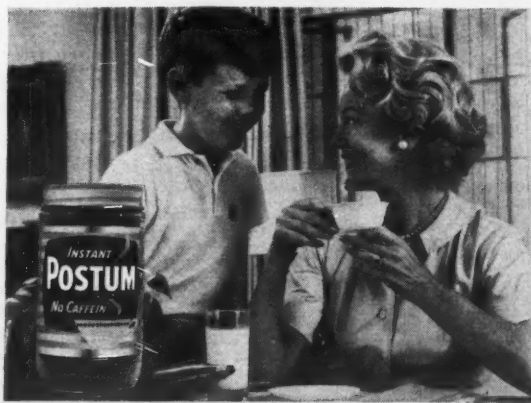
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LETTERS

Moral Re-Armament

I have just been reading your July number with my article on Moral Re-Armament. I feel at almost every point you have weakened it. . . . There is a matter on which I must ask you to take action. You have made me say something that it [MRA] is not and you have done it by changing "ideology" to "theology" on page 60 which will seriously mislead many on a very crucial point. You have ascribed the idea of its [MRA's] being a theology to the author who does not himself hold it nor indeed does anyone in the service of MRA. Moral-Rearmament is an *ideology*.

Los Angeles, Calif.

BISHOP GEORGE WEST

● CHRISTIAN HERALD, in order to conserve space, had to eliminate a number of illustrations substantiating basic MRA claims. For an understanding of MRA, the claims seemed more significant to us than the examples. Correct version of the passage: "The Hindu, Muslim, the Buddhist, as well as the Protestant, the Catholic and the Jew, find they can unite on this basis of a moral ideology." Substitution of the word "theology" was an unfortunate typographical error—not made (but not "caught," either!) by CHRISTIAN HERALD.

Southern Sunshine

I want to congratulate you on your article "The Angel of Sunshine Church" (July). It was beautifully done. Lately the magazines that have had anything to say about the South have been very sarcastic or made fun. It was refreshing to read something kindly about the South. We are a kind people, just finding it hard to come out from under an old tradition.

Houston, Tex.

ELSIE ENBEY

More July Comments

This is to commend Curtis Mitchell's excellent article "The Story Behind the Peace Corps." We need this article and supporters of the Peace Corps.

Alhambra, Calif.

EDITH HAYNES

... Thank you for your recipe for Spoon Bread and Carrot Cake (*Food Page*). We shall be serving them both at the next opportunity. I spent 5½ wonderful years at Bob Jones University and Graduate School and my mouth waters now as I remember the delicious Spoon Bread served steaming hot and the most popular of all desserts, Carrot

Cake. Any church that uses these recipes will not be disappointed!

Camden, N.J.

ESTHER PROCACCI

... Your comments on the John Birch Society in this issue (News Digest) add another reason why I feel that some day I shall have to discontinue my subscription.

Hartville, Ohio

GLEN L. POWELL

... The announced purposes of this group [John Birch] are, "Less government, more individual responsibility, and a better world." Can we who consider ourselves Christian object to a program like this? ... Almost without exception it is the Congressmen whom I consider extreme liberals (such as James Roosevelt, Sen. Young of Ohio, Sen. Javits of New York, Sen. McGee of Wyoming, Rep. Green of Oregon) who have inserted vitriolic articles opposed to the J. B. Society. On the other hand, the more conservative Congressmen (such as Rep. Rivers of Alaska, Sen. Eastland of Mississippi, Reps. Rousselot and Hiestand of California) either belong to the society or have inserted statements [in the *Congressional Record*] in favor of it. They say that the statements about the Eisenhower brothers were made in private long before the formation of the society.

Helena, Mont.

OLIVE B. RICE

Tithing

Since my article titled "Why I Am Against Tithing" appeared in the July issue, correspondence has been bitter and I have been branded for an heretical statement. I feel that your readers should know that my original title was "I Am Against the Legal Tithe," and that this title was changed editorially to point up the contrasting views. I am not opposed to tithing. I favor the Christian attitude toward tithing, which is not upon its *legality*, but upon its loving, proportionate standard.

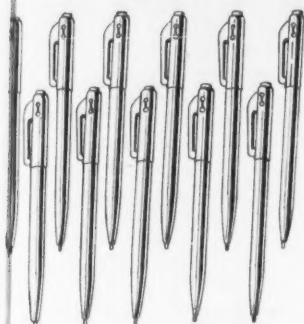
As a matter of record, I refer to Dr. Hobbs' closing paragraph: "When the tithe is given, according to God's plan, it is not a legal obligation. It is a gracious privilege, made possible because the tithers 'first gave their own selves.'" To this statement I cheerfully subscribe, for it is the actual spirit of my article. I should regret very gravely any interpretation of my writing that would excuse any Christian from doing his utmost to make all giving an act of true spirituality, or cause him to withhold what rightfully is the Lord's.

Hutchinson, Kans.

REV. HAROLD M. MALLETT

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Gabriel Courier Interprets the News

BERLIN: Have we been bluffing about our intent to defend West Berlin? Soviet Ambassador Menshikov says yes. President Kennedy says no. The charge of bluffing is a dangerous one. The more it is made, the more the one charged has to prove that he isn't. It's the better part of valor—and diplomacy—to assume that the other fellow is *not* kidding, and such an assumption we would recommend to the skeptical Mr. Menshikov.

Two other angles on Berlin. First, it is, to say the least, paradoxical that some of our citizens lay the entire responsibility for war or peace on the U.S. Who started this thing, anyway? Who is stepping on whose toes? It's like telling a householder when a burglar threatens his home, "Now, if there's any trouble, it's *your* fault!" Second, under cover of the Berlin diversionary to-do, are the Communists getting ready to pull a rabbit out of some red hat we're not looking at?

NEWBURGH: This quiet city by the Hudson River found itself in the headlines when it tried to make sense out of its lengthening relief rolls. City Manager Mitchell and the city council proposed, among other things, that able-bodied persons work to earn their welfare check, and that payments to unwed mothers stop if they have additional illegitimate children. "Relief" is a problem everywhere, and it's a growing problem. How to help those who deserve help, without encouraging those who don't, is a nationwide dilemma. In Newburgh, a patrolman on the police force, married, with 8 children, makes \$242 a month. (Looks to us as if Newburgh police are overdue for a little "relief"!) A relief "family unit" of the same size, including several illegitimate children, is getting a monthly check of \$400. If you can "make" more money by not working than by working, why work? Oneida County, N.Y., taking the cue from Newburgh, was instituting night and pre-dawn visits to welfare recipients suspected of chiseling—a little too police-statism for this reporter's taste, but a symptom of mounting concern. In New York City subsidized housing is to be opened to families earning as much as \$8000 a year.

When somebody is subsidized, somebody else has to do the subsidizing. Fewer and fewer are supporting more and more. If the more and more are helpless, that's one thing. If they're lazy, that's something else again. Where to draw the line, and do it with a discernment that will not embarrass

genuinely needy persons? And how do you withdraw support from unwed mothers (and fathers?) without harming the helpless children? There are, after all, no illegitimate babies, only illegitimate parents.

HIGH DRAMA: We see by the papers that TWA has initiated a new service on its transcontinental jets which is planned also for overseas flights: sky-high movies. Using a special projector and a screen near the ceiling in the first-class section, the 35,000-foot premiere was "By Love Possessed." Individual earphones let the passengers listen or not. It's not new; a European airline did it first.

For this reporter, a cross-country flight is an unfailingly emotional, even spiritual experience. Looking down, one realizes how miniscule human problems and human beings are. One is detached for a little while, and in the detachment is refreshed. Now they want to make sure we keep our feet and emotions on the ground! Is it because some passengers felt *too* alone up there, too exposed, too humiliated by looking down?

Anyway, we suppose the time is coming when instead of asking where the plane's going, you will ask, "What's showing?"

FBI: If you have the mistaken notion that J. Edgar Hoover's department spends most of its time looking under beds for Communists (a rather unlikely spot for Communists, we'd say), perhaps you had better make a quick rundown of what the FBI actually did during the year ending June, 1961. For one thing, it located 18,410 stolen motor vehicles—a new record. During the year, 9,935 FBI fugitives were located, including 21 who had appeared on the "Ten Most Wanted" list. Also, 1,418 criminals who had fled across state lines in violation of the Fugitive Felon Act were located. Of the cases investigated by the FBI, 12,390 convictions were returned; 93.2 percent of them resulting from guilty pleas. As a result of these convictions, 35,346 years of actual, suspended and probationary sentences were meted out, and one death sentence and eight life sentences imposed.

Then there was this: fines, savings and recoveries in FBI-investigated cases totaled \$167,654,622—which represents a return of \$1.34 for every dollar appropriated for the FBI. Mr. Hoover was not only staying within his budget, but was making crime-busting show a profit!

PEACE CORPS: Just to keep us humble, it's interesting to note that France has had a "Peace Corps" since June, 1959. Called Cotravaux (co-work), it is this year channeling some 9000 volunteers to 230 long-term and 150 week-end projects inside and outside France. The French setup is a kind of combination of the old Civilian Conservation Corps and the American Friends Service Committee. Living costs, including after-work entertainment and cultural programs, are paid by the local community inviting a work group of 20 to 25 young men or women or both. Projects range from building youth hostels to constructing irrigation canals and participating in archaeological excavations. In Langres, for example, Cotravaux personnel cleaned and repaired the ancient town wall; in Civaux they reconstructed a Roman temple. Groups range all over Europe, learning the satisfactions of helping and doing, and with no great international hullabaloo.

ALCOHOLIC EQUALITY: The Liquor Amendment Bill before the South Africa parliament, which observers said had the overwhelming support of Nationalist and opposition members and seemed almost certain of passage, gave non-whites 18 years and older free access to all types of liquor. The Bantu Presbyterian Church of South Africa protested vigorously against this kind of "equality," as did the Dutch Reformed Church and other religious bodies. Is it that *apartheid* goes by the board when possible profits are involved? Or is this *apartheid* at its most vicious extremity: a not-so-subtle attempt to demoralize completely the non-whites of this powder-keg nation?

UNITED CHURCH: Bringing together two separate forms of church government, the United Church, formed by the merger of 3,669 Congregational churches and 32 synods of the Evangelical and Reformed Church, was consummated after a courtship of 17 years. On the Congregational side, 367 churches (including their largest) voted against merger by voting against the constitution and 1,450 churches did not vote at all. Many of these were labeled "small" or "rural" congregations by United Church authorities. How many "small" or "rural" congregations entered the merger, these same authorities, to the best of our knowledge, did not publicize.

But one must not be picayune at a wedding! May they live happily together always, and propagate many little United Church members!



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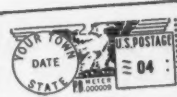
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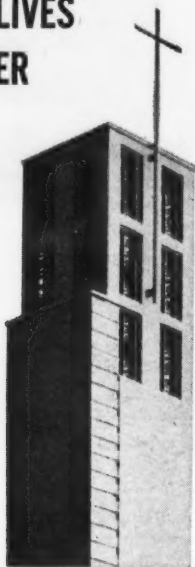
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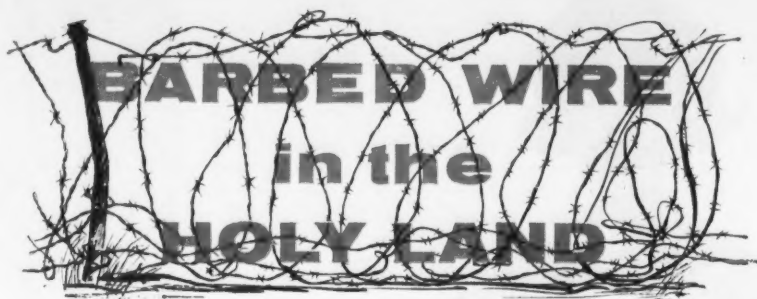


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By **KENNETH L. WILSON**

AS I stood at the top of the lofty landmark tower of the Jerusalem YMCA, the panorama was breathtaking.

Twenty-five miles to the southeast and 3800 feet below where I stood, the slash of the Jordan Valley held the heat-hazed Dead Sea.

To the north and west lay the new city, its buildings sparkling in the sun.

To the south I could pick out in the distance Ramat Rahel, the Hill of Rachel, from which the day before I had looked ahead to Bethlehem and back to Jerusalem. That day from an observation point, I shared the binoculars I was using with a visiting white-bearded Orthodox Jew, garbed in long black coat and wearing a black Amish-like hat. We stood side by side looking off to Bethlehem in Arab Jordan.

At Ramat Rahel I had then threaded my way through excavations of Jewish and early Christian times—excavations rimmed with the newer ruins of bomb shelters—and walked down a little way past a monastery, now deserted save for an Israeli army lookout post and rebuilt save for one patch of wall left as a pockmarked memorial. I went until the barbed-wire stopped me, and looked through a frame of barbs to Bethlehem, and felt an unutterable sadness.

And now in the YMCA tower, I had the same feeling as I looked east, across the King David Hotel, across no-man's land, across the ancient walls of the Old City, across the gilded dome of the Mosque of Omar at the edge of the area where Solomon's Temple once stood, across the Valley of Kidron to the Mount of Olives.

Carved into the arch of stone above my head were the words, "If I forget thee, O Jerusalem, let my right hand forget her cunning." Twenty-five hundred years ago that cry, now written in stone, had been written first in human hearts.

How could anyone, Jew or Christian, forget Jerusalem? "City of Peace," and it, too, wearing its crowns of barbed

wire! "How often would I have gathered thy children," Jesus sorrowfully pondered from some vantage point of His day, "and ye would not." Emotion has for millenniums swirled about this hilltop city and the valleys and mountains of the land where Jesus walked and Abraham before Him.

The State of Israel today is more than a political entity, though it is certainly that; it is an emotion of soul. There is an excitement in Israel. One sees it in the purposefulness of men and women on the streets and in the fields. One sees it in the will to be building for tomorrow, and in the gleam of eye; one hears it in the confident laughter. There is a kind of inevitability about Israel, a feeling of at-homeness among these people who have been without a national home for centuries but whose longing for Jerusalem never dimmed, a kind of other-directedness that gives some observers a tingle of awe and others confirmation of what they regard as prophetic fulfillment.

It was Israel's state of mind, state of soul, about which I was curious. There was no question about the material progress, even prowess, of this reconstituted nation barely into its teens. The question had rather to do with the driving force of the people, stemming from the sense that theirs is not so much a nation as a reincarnation.

AT the invitation of the Embassy of Israel in Washington I had come with two other editors of American publications: Dr. Carl F. H. Henry, of *Christianity Today*, and Dr. Sherwood E. Wirt, of Billy Graham's *Decision*. For ten days we crisscrossed the country, which is only 10 miles wide at its narrowest point, 41 miles at its widest, and less than 300 miles long. Within these bounds we rolled up a total of 1,000 miles of travel by car, some few sampler miles by public transportation and on foot. We had come not only to look but to listen. We listened to men

and women in government. We listened to the planners and developers of the land, to *kibbutzniks*, to Protestant missionaries, to rabbis, to educators, to scientists. We visited schools, churches, homes, synagogues.

We saw whole towns springing to life, full-grown, where there had been only sand—*instant cities*! Ashdod, on the Mediterranean, just north of Ashkelon, is a prime example. Bulldozers and earth-moving equipment were lined up in ranks on the raw desert, waiting to be hurled into action. No mere building development this, but conquest! Ashdod, already occupied by a few hundred residents, will within a year or two become a self-contained community—with the modern apartment houses one sees in the new cities, with a shopping center, with industries of its own, and with a port which will furnish a southern shipping point for Israel's citrus production.

Water, one of the two "secret ingredients" of Middle East reclamation, is opening more and more of the Negev. The other secret ingredient is muscular commitment. Israel has no more of the first than her neighbors, but apparently a good deal more of the second. And this quality goes back to the Jewish sense of being somehow the unique depository of God's revelation. "Chosen people" is still as good an expression as any for it, but today's Jew in Israel would see special responsibility, not special privilege, in chosen-ness.

We found among religious leaders a clash of opinions about the extent and depth of religion in Israel, and, for that matter, even over a definition of Jewishness. In Israel, the apparently simple question, "What is a Jew?" has no simple answer. As Rabbi Maurice Jaffe, director of the Rabbinical Center in Jerusalem, put it: "Judaism is not a religion but a complete way of life. In other countries, Jews have dropped the laws of the Torah except those relating to formal services. In Israel, religion covers everything." At Hebrew University, Professor Zvi Werblowski, whose field is comparative religion, pointed out that Israel, having no culture patterns of her own to speak of, must fall back upon religious traditions. "But because shops are closed on Saturday is no evidence of religion. And much of what appears to be secular is actually religious. There is a traditionalism here which is not specifically religious but is a part of what makes the land Jewish. The *kibbutz* may not be religious, may indeed be atheist. Yet it may express redemption—a longing for a new society, a new heaven and a new earth. Is this religion? It could be." Professor Werblowski could not see any real return to religion.

(Continued on page 77)

Choose Your Own Orphan

FROM THESE IN ZION CHRISTIAN ORPHANAGE IN KOREA



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For only \$8 a month—just 26 pennies a day—you can bring a needy boy or girl Christian love and care, food and shelter, also school tuition charged for in Korea. These children have heart-breaking stories and each longs for a loving "Daddy and Mommie" or "Big Brother or Sister." Ask a friend to be a co-sponsor, \$4 each, or interest your Sunday School or other Church or organization groups.

Every day these children are taught the Bible, sing Christian songs and earnestly pray. They all attend Church and Sunday School and are led to receive Jesus Christ as their personal Saviour. What a wonderful opportunity to bring up a child to be a Christian leader in Korea.

Save these Children — Victims of Tragedy

Mrs. Kim, an orphanage superintendent, recently wrote, "This Yungkwan area is where so many innocent people were killed by the Communists during the war. Many thousands were drowned in the sea and other thousands killed while trying to escape the bombardment from both sides. What a tragic scene it was when the ghastly battle was over! This left countless orphans. Daily they come to our Home asking for care. I cannot reject them for they would have to wander and starve. Please consider our desperate need for sponsors."

The orphan you select will know you are his or her sponsor. You get the child's picture, life story and mailing address. You can write or send parcels any time you wish. Replies are prompt and in English. Sponsors are THRILLED and BLESSED with this personal contact. New sponsors are desperately needed to take in many more desolate children wandering the streets.

The ESEA is caring for over 9000 orphans, children of lepers and war widows. Its work is known widely because its message has gone out month after month in various ways including publicity in this and numerous religious and secular magazines. It serves more than 11 million meals each year. Help us expand our 99 Homes. Each one is a Christian institution with Bible-believing Staff and Board members. Korea's severe winter will soon be on. Help us take many more ragged, forsaken children off the streets and into our Homes. Write or phone NOW!

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BOISE:

THE CHURCH INFLUENCING



First Methodist Church, "Cathedral of the Rockies," rises at left, center.

Dr. Herbert E. Richards; his wife Lois; Harry W. Morrison, Pres., Morrison-Knudsen Co., donor of the Ann Morrison Park, memorial to his wife, at park's dedication.



THE COMMUNITY

By DANIEL A. POLING

GIVEN a city of slightly less than 40,000 and some 1,800 members, young and older, bound together by ties of faith and fellowship, organized and directed by dedicated leaders and with a will to work, and you have within an incredibly short time one of the most beautiful churches on the North American continent, "The Cathedral of the Rockies." Add to this the fact that in a campaign of two weeks, more than two million dollars was raised to complete—fully equipped and with all its facilities—this modern Gothic. The city is Boise, beautiful capital of Idaho, and the church is the First Methodist.

This month the fabulous structure is being dedicated, without a dollar of indebtedness, to the worship of God and the service of men, women and little children. Imagine this! Or can you? Yes, there was one inspired layman of substance to whom his church was first a vision and then a dream he helped come true. But his generous contribution of not half the total required left still a huge amount to be raised by a comparatively small congregation in a small community.

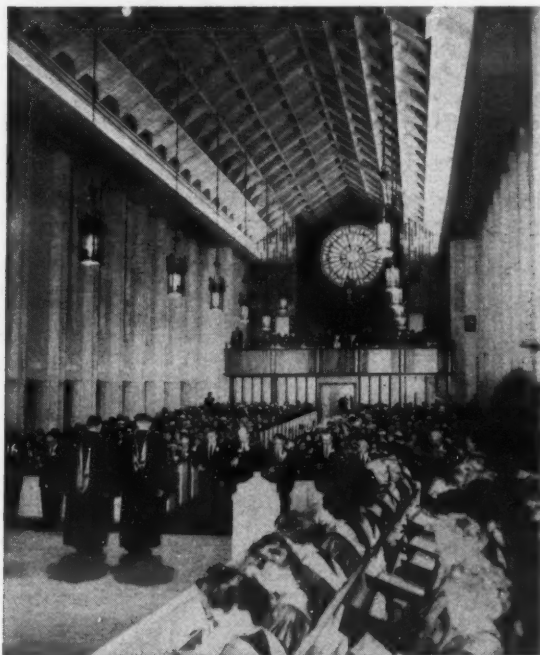
That word community is significant. This church, as perhaps no other I have ever known, is accepted as a community institution. Beyond all denominational and indeed across all frontiers of faith, its ministry and leadership are proudly acclaimed by the capital city of Idaho and indeed throughout the state and Pacific Northwest. And here enters the

personality of Herbert E. Richards, the minister and pastor.

James F. Hughes, a distinguished Roman Catholic, says: "Dr. Richards has attained a degree of community leadership which transcends the confines of his religious affiliation. He has devoted friends in all churches and all walks of life in this area. Friendship with him is a gratifying experience on my part. As we meet at a civic function, chance encounter or small business discussion, he seems to impart a special feeling or emphasis to make the occasion cordial and significant. It explains the depth of feeling and support he enjoys in an ever broadening area."

These "civic" functions, to which James F. Hughes refers, reveal Herbert Richards as moving always right down the center of the American free highway without deviation or turning aside. He makes it convincingly clear that he wants no part with subversives or fellow travelers but he does have a generous regard for the convictions of others with whom he may sometimes differ in his own vigorous application of the "social gospel." A Boise citizen remarked, "Dr. Richards uses new devices for his conservative faith."

And as though to complete the veritable conspiracy of appreciation, Earl Glade, Jr., a Mormon bishop, writes: "It has been gratifying to watch the growth of this church under Herbert Richards' dynamic leadership and to observe the many contributions which he has (Continued on page 57)



Dr. Richards, left, and Rev. Meredith Groves conduct first Sunday service held in church, Dec. 18, 1960.

Right, above: Calisthenics period for the Golden Years Health Class. All ages are cared for at First Methodist.

Right: The large fellowship hall is in constant use. Here, delegates to Idaho United Youth Conference dine.

SEPTEMBER 1961



ROCHESTER:

The Church Rediscovered an old Frontier

By **FREDERICK H. KNUBEL**

A WOMAN stood in a 125-year-old downtown church in Rochester, New York, not long ago and stared intently at an oil painting of the Crucifixion, a pattern of angular lines and planes of vivid red.

She was still for twenty minutes, aware only of the brilliant image before her. Then she turned to a companion and said gently: "I'll never be the same person again."

That painting was one of dozens displayed for ten days last April in the third annual Religious Arts Festival at Central Presbyterian Church. The woman, principal of one of the city's largest high schools, was one of hundreds of persons whose outlook on religion was reshaped and strengthened by the festival.

When it was first presented in the spring of 1959, the festival was a unique event in America—a pioneering effort to encourage religious expression in the neglected area of sacred art. Now it is an established part of Rochester's religious life. Painters, sculptors, poets, dramatists and composers throughout the country now await the 1962 festival, planning for which already has moved into high gear.

"Any church can do it if it really wants to," a festival official has said. Basically, what is required is the willingness of a dozen or more energetic and enthusiastic church members to work hard and long. A church can set its sights as high as it pleases, but it ought to be prepared for surprises. In Rochester, for example, the church was prepared for only local attention to the first festival.

"We expected a few entries in each division, mostly from Rochester," said the chairman. "Instead, we had hundreds. We expected church-wide or at best community-wide interest, and instead it became countrywide." Over the festival's three years so far, more than 2,000 entries have been received from all 50 states and several foreign countries.

And the fruits of the Rochester experiment?

Scores of average churchgoers, like that school principal, have spoken or written of a new dimension in their religious lives. Many said the contemporary art showed them for the first time that faith is as powerful today as it was centuries ago and that religion is a current event.

A play titled "Sit-In," presented at this year's festival,

Crowds fill the exhibit area in the Sunday-school hall of Central Presbyterian Church, Rochester, during the 10-day Festival.



helped many understand another contemporary aspect of faith. It was written by the church's associate minister, the Rev. Dane R. Gordon, a 36-year-old native of London whose quietly spoken proddings and contagious artistic fervor have led the festival to success each year.

Teen-agers in the church and their friends outside are learning more about who God is and what He stands for through modern, religious art, says the church's minister, Dr. Arthur Adams.

Even youngsters in the first three grades of Sunday school are feeling the force of the festival. At the 1960 presentation, a group of 6-, 7- and 8-year-olds were enthralled by an abstract painting of the Feeding of the Five Thousand. When the artist learned of their interest he reduced the price drastically. The youngsters pooled their allowances to buy it. The painting now hangs in the primary department.

Older persons in and outside the church have grown to enjoy art to which they were once hostile. "These people are looking at the unusual paintings and listening to the sometimes dissonant sounds of modern choral music with new interest," said Dr. Adams. "It's a new way for God to reach them."

And for the artists themselves the festival has become something more than just a vehicle for the display of their talents. They're encouraged by the knowledge that the church, once the principal patron of the arts, is again showing an interest in them. In turn, the artists are becoming more interested in the church. Several Rochester artists who had never gone to church before are now worshipping at Central.

Their professional careers have been advanced by the festival, too. Many of the thousands of persons who have strolled through the makeshift art gallery in the church's Sunday school hall have bought objects on display. The manuscripts of the three choral works judged the finest in this year's festival were sent to music publishers in New York by the festival chairman, where

all were accepted and were to be published this summer. The drama presented at the 1960 festival was published in August.

"The festival has shown people facets of religion they'd never seen before," said one hard-working church layman, an advertising agency executive. "Participation is the big word here. If you're acting in a religious play, for instance, you can't help acquiring some of the religious feelings of the character you're playing. If you're looking at a beautiful, gold encrusted, miniature painting of a cathedral or a tile mosaic of Jewish festival lights, you're learning something about faith."

More than 300 persons, many of them outside Central Church, have worked on the festival over the past three years—singing the new music, acting in a play, judging entries, uncrating huge art objects, typing news releases, painting promotional posters and handling hundreds of smaller details.

But it all started with just a handful of participants. They were people who took part in an Easter play put on by the church in 1958. A new play, a fresh subject with new music, it was the talk of the congregation for weeks before and after the presentation. The people wanted more of the same and the church leadership responded. The Rev. Mr. Gordon has said it this way: "We saw a way to encourage the expression of religious faith through the arts."

A committee of ministers and laymen was formed and an arts festival for the following spring was conceived. "We hadn't any clear idea what we were getting into," Mr. Gordon said later, "but we decided, without any assurance it would come off, that we would start with a contest in several categories, including poetry, music, drama and photography."

They came up with only a few rules: First, the cost of the festival should not be a part of the church budget. The first year, the committee raised \$1,700 in individual gifts from members and

(Continued on page 42)

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FROM the Edict of Milan to the Reformation, the church was the patron saint of art. In the days when the populace was for the most part illiterate, the sacred story of the Christian religion was told in the universal language of the painter and the sculptor.

But the Puritanism of the Reformation divorced art from religion, and as in Greece art killed religion, so in Christian Europe religion killed art. Religious people today have regained and are regaining a truer perspective and a saner judgment. They see that to present truth in the form of beauty is not a hindrance but a help to truth. They know that the function of art is to render visible the Divine, and that art is not a foe, but the friend of religion.

Art does not deal with things as they are in themselves. Science does that. Art, particularly religious art, deals exclusively with things as they affect the human soul. It is the artist's function to portray what the camera cannot give and what the eyes of others often do not see. The artist's function is to show us something we have not seen or have only imperfectly realized.

—CYNTHIA PEARL MAUS (from *Christ and the Fine Arts*, published by Harper & Brothers and used by special permission of the author)

PHILLIPSBURG:

I Heard America Singing

By RACHEL HARTMAN

FEW of us by singing can captivate or give pleasure to others as do talented soloists. But almost everyone likes to sing. Health experts assure us that singing aloud is therapeutic. When you do it with hundreds or thousands of others, the individual's humble effort is amplified in the spectacular end-product.

A generation ago community sings provided such an outlet and everybody joined in no matter how limited his vocal proficiency. The current upsurge of interest in sing-alongs via records and television proves that this need still exists.

A remarkable opportunity for singing together was provided the people of Phillipsburg, New Jersey, a city of 19,000 near the Pennsylvania border, late last May. Celebrating its centennial, the town had planned all sorts of special events for the week. Sunday was set aside as Religious Heritage Day and each church was asked to give

attention to the theme in its morning worship service.

Looking around for a religious activity in which the community could unite, the lay president of the local Council of Churches, Lewis Ruppell, who remembered reading about the hymn sings conducted by the Christian Herald Singer, immediately wrote Bill McVey. The result—a memorable Centennial Sunday evening, best attended of all the Centennial functions. Nearly 6500 persons, including a 150-voice choir recruited from the churches, crowded the high school stadium for a community experience the likes of which Phillipsburg had never seen.

It was a colorful assemblage that gathered that warm spring evening—choir members of all ages in their beige, black, maroon, red and white robes; women and little girls wearing pioneer-style dresses and sunbonnets to dramatize the Centennial; many of the men in beards and sideburns.



5000 persons participated in the hymn-sing in the stadium. Thousands more heard it on radio, carried over station WEST.



The chorus made up of church choirs was ably directed by Dr. John Raymond from nearby Lafayette College.

How they enjoyed singing the old hymns! These were favorites not only of Americans everywhere, but of the folks in Phillipsburg particularly; a poll conducted through church bulletins had determined the hymns they most wanted to sing. Their choices followed the national favorites to a great extent, with "Old Rugged Cross" on top.

In the stands, the audience of all ages sat mostly in family groups. Small children were remarkably attentive for an outdoor service. A middle-aged woman in a wheelchair down front, sunbonneted like the rest, seemed to be singing with special conviction, "God Will Take Care of You." One tall lad had a look of sheer enjoyment as he threw back his head and sang, "How Great Thou Art"—with at least as much enthusiasm as he would have demonstrated at an athletic function in the stadium.

Bill McVey sang several solos and there were three selections by the choir, but it was definitely the people's night. From "Onward, Christian Soldiers" through "God Be with You Till We Meet Again," it was an evening of joyous participation.

The post-benediction hymn, "Blest Be the Tie That Binds," as people clasped hands all down the rows of the stadium, was the perfect closing. There was a grass-roots ecumenicity about it all that inspired. When you sing, "One in faith and doctrine," you feel the need of moving up to such an affirmation. And the values of co-operative effort continue. Many asked if they couldn't have a community hymn-sing every year. Phillipsburg choirs are planning to get together for a music festival this fall.

Although this event was a tie with the past, and the hoop-skirts and sideburns made an interesting setting for hundred-year-old hymns such as "The Battle Hymn of the Republic," these were no animated daguerreotypes. Here were contemporary Christians alive to the concerns and burdens and marvels of our age. It was a bit of Americana but it was also the Church Today, an up-to-the-minute united activity directed by laymen, assisted by clergymen.

Singing together can possibly do more to provide the churches with feeling a common bond than a dozen conferences on unity! That evening at Phillipsburg, it was easy to believe I was a part of something bigger than myself or my local church. For I heard America singing—together. ■

FREEDOM TO SING

By BILL McVEY, *The Christian Herald* Singer

"I WANT to sing, Daddy." These words spoken by my 3½-year-old daughter were her greeting to me when I called home one day from out of town.

She was happy, so she wanted to sing. I listened to at least four unrecognizable verses after which she stopped, caught her breath and said, "I'm happy now."

My little daughter had discovered something that most of us have forgotten: everyone can be happier by singing.

Today's inhibitions, unknown by children, deter most of us from bursting into song in the company of others. But there isn't one of us who doesn't want to sing. Singing is as natural to a human being as crying and laughing. Secretly, many of us, untutored as we may be, love to sing. No one knows how many secret songsters applaud their own efforts in the privacy of their showers or while driving alone.

The best music to get these singers lifting their voices in public, at a family get-together or a group sing to inspire everyone—is hymns. Singing hymns leads us to a higher plateau of devotion, of understanding God's love and our fellow man.

A visitor in Bermuda got on a public bus filled with children returning from a Sunday-school picnic. They were singing hymns and he recognized "In the Garden." He sang with the young choristers—and found he was no longer a stranger.

"Something happened. I don't know what it was," he later told me. "A bond seemed to unite us on that bus."

I think I can explain that feeling. When it occurs, there's no mistaking it. I've sung hymns with skeptical teen-agers who've started off thinking that this is just about as "square" as you can get. But something happens. When it does, you no longer hear yourself. All you know is that 17 youngsters sound like a hundred.

Watch thousands entering a stadium, or a few hundred gathering in a church for a hymn-sing. At the beginning of the program they are individuals wrapped up in their own lives, their own problems. Many have come just to listen, to be in the audience, but the moment arrives when they cannot be passive. Everyone seems to be singing and suddenly those who have come to listen are singing too.

Singing hymns creates an atmosphere of brotherhood, a feeling of unity. A divine bond blends the uplifted voices into one voice.

Perhaps a revival of hymn singing will re-echo around the world and behind the iron curtain serve notice of our greatest strength—our Christian unity and brotherhood, and reaffirm our determination that all men shall be as free as we to sing the hymns they choose to sing. ■



EVERYWHERE:

DESPERATELY NEEDED—

A Philosophy of Work

By EDWARD FALKOWSKI



THE incredible had happened. The strike no one believed possible was on. The secret ballot showed an overwhelming majority of our 500 employees favored a shut-down. The interminable negotiations between ourselves and the management had been going on since May. It was now the middle of September and still we had failed to arrive at any agreement.

Instead of reporting at our usual work places that morning, Gus, Karl and my other plastics-molding-department buddies were starting up a picket line in front of the plant. The women from socket, fuse and other departments reinforced this initial effort. Everybody was given printed signs to carry, announcing the strike. Two by two the pickets walked from one corner to the next down the length of the plant. The foremen stared from half-open factory doors in disbelief.

It was 7:30, our usual starting time. The silence that wrapped the factory at this time of the morning seemed eerie and unnatural. No machine could be heard stirring

within its depths. The gates of the shipping and receiving docks were shut tight. Inside the plant *out* timecards remained on the racks unpunched.

For years we had been told how the company could go on without us—how expendable each one of us was to its continuance. But anyone could see now that we did matter. Because we chose to be in the street instead of at our jobs, the plant remained shut and silent, proof enough of our mattering.

Indeed it was this thing about mattering that lay at the heart of our misunderstanding with management. We rejected the notion that we were merely time-clock numbers. We were seeking to bolster our human dignity—and this basic need you will find somewhere in every labor dispute.

I knew that management people would be greatly puzzled by the strike, even bitter about it. The company was prepared to add several cents to hourly wages, improve our fringe benefits and even agree in principle to

Members of the church or civic community can often accomplish more by working at a task unitedly than by working at the same task unrelatedly. The group stimulates its members, generates enthusiasm, provides the spark of a *Boise*, a *Rochester* or a *Phillipsburg*. To put it in a mathematically horrendous but psychologically correct formula: $2+2=5$. But note: proliferation of manpower may slow down some jobs. If one man can dig a hole

in two hours, ten men can dig the same hole in five hours—they get in each other's way. So another paradoxical equation (as countless committee chairmen know to their sorrow!): $2+2=3$. Starting point, at least, for proper utilization of labor to produce maximum achievement and satisfaction goes back to the dependable $2+2=4$, the integrity of the individual doing a job, the integrity of the job to be done. So we come to *Everywhere* . . .



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several requests for changes in working conditions. But our demand for seniority job-preference rights was turned down, and here human dignity was the issue. Floor foremen too frequently had failed to acknowledge any validity in seniority and often handled the 15- and 20- year men around the shop as if they were beginners. It was the older people who had demanded the showdown. The younger people went along because they knew that they too would be old some day and that they would not then want to be treated as they saw these older men being inconsiderately treated now.

It had been my duty for years as shop steward of my department to handle all sorts of grievances. I felt they all had a common denominator and were symptomatic of what men and women on the job craved most—dignity in their work. This was what our strike was about.

Dignity is a loose term that does not yield to ready definition. Yet work that fails to sustain the sense of a workman's dignity depletes his spirit and soon ignites a

smolder of resentment that not only reduces the quality level of the work performed but sets off a chain reaction of grievances that might easily enough have been avoided. Deprived of positive nutriment the spirit soon discovers it can feed upon the less wholesome aspects of its plight. Too often I had seen this to be the case.

What is dignity on the job? It may be the way the foreman talks to an employee or the way an incentive rate is judged for its fairness or how a defaulting employee is disciplined. It may even be the casual remarks dropped by management men or by business agents in the course of their day's routine. It may be any or all these things, yet it is something far greater and more encompassing. It is nothing less than the total spiritual philosophy of work.

The industrial revolution with its rigid mechanical concepts of the physical world sought to divide a man into a functional part that was needed at some point in the production process and a part that would be left outside the shop dormant until quitting time or Sunday came around. The rejected part commonly included his spiritual and intellectual capacities too seldom called upon in factory work. This soul-less economic man soon enough gave rise to economic-minded labor organizations that, like their opposite numbers in industry, saw the whole labor problem only as a wedge of the production pie. This basic concept continues to the present.

Having sat in on many wage negotiations and seen many contracts drawn up I have found few things so depressing as this struggle over "the piece of pie," with the "laborer" swallowed up in the faceless concept, "labor."

In our shop over the years, our wages had risen, our fringe benefits had been substantially improved, our work conditions slowly but surely bettered, and yet the work life continued to be as dreary and meaningless as before. The increments we had won each time we negotiated a new contract failed to bring smiles to tense and drawn faces in the shop. Always there were the same grievances coming up from the disgruntled employees, always the same head-shakings from the management men. It seemed as if we and management together were locked up in a huge trap and were spending our lifetimes trying to work our way out. On a picket line, one has time to think about such matters. One is haunted by the memory of the years given to a job and their meaning for one's life.

After four or five weeks, the cost of the strike in terms of lost wages and future uncertainty began to assume impressive proportions, and still differences had not been bridged. Rights we wanted and what management was prepared to concede—though not in writing—brought to the fore the question of the value that could be given to the spoken word of honor. There was a searching discussion of the integrity of various management men in terms of whether their given word could be accepted as their bond.

Similarly there was much discussion over the "intent" of this or that word or phrase (Continued on next page)

THE CATEGORICAL IMPERATIVE

So philosophy calls it, but the Word of God uses simpler and clearer language. "It was necessary," Paul told the Jews of Antioch, "that the Word of God should first have been spoken to you." That is, as if he were to say, "I can't help myself; it is a categorical imperative!"

The imperative lies inherently in the very nature of the case. The natural procedure is to start any Gospel program with the Jew. Sentiment calls for it; gratitude requires it; and, above all, God commands it! So powerfully was this conviction borne in upon the conscience of Paul, and so important did he consider Jewish conversion, that he cried out, "I could wish that myself were accursed from Christ for my brethren . . . who are Israelites!"

Dear child of God! Will you not ask Him to let you see Israel as He sees her? And when you do, a new joy and a new blessing will come to you. Try it. We feel that some day you will thank us that you did.

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someone suggested for inclusion in the final wording of the contract. Contracts at best are mere guide lines for intelligent minds; no contract has ever been fool-proof or safe from the tamperings of those who follow no personal code of honor. The "intent" of this and the "intent" of that were recurrent expressions throughout our negotiations. Both union and management men seemed deeply troubled by this question of each other's integrity. Thus we had eventually come up to a purely moral problem, quite apart from economics.

One witnessed union and management executives scrutinizing each other for their moral probity. Each sought to merit the other's confidence and respect. The discussion rose beyond the dollars-and-cents realm into that of the spirit where men seek to confront an ultimate judgment of their own true worth and that of others.

In picket line discussions I soon gathered that what was of uppermost concern was not the matter of how much more these men and women would receive in their wage envelopes when the strike ended, but the *character* of the shop they would return to.

In bygone days a craftsman took enormous pride in his ability to make a hand-carved chair or table. But machines have supplanted these manual skills and the average factory worker finds himself most of the time tending a machine that does the actual work. He is merely putting in time. His days are strewn with the husks of empty hours. He spends his working lifetime repeating a series of time-studied and carefully patterned movements and grows older without having experienced living. Often he is horrified in the end by the seeming futility of his investment of the self.

Yet *has* it been futile? The industrial world hungers as never before for the Christian answer, which is that no job is unimportant if necessary and neither is its doer. Everything has its place in the grand design of God's creation. Only as we knowingly serve Him does work take on meaning and one's place in industry acquire dignity.

Union and management must be held to the same accountability in the discharge of their trust. For too long have they regarded each other as natural enemies and fostered cliché images of each other that have long since been outgrown by the realities of a new day. There is a need to discard the air of mystery that enshrouds the doings of union and of management alike and to end the division and distrust that are still their chief hall-marks.

Had the union and management in our shop reached this kind of relationship, there never would have been any thought of a strike. For the urge in our shop even as throughout industry

is toward deeper and more meaningful understanding among all levels of personnel involved in the various stages of product manufacture so that new and significant relationships might arise. Nothing is so archaic or so mutually ruinous as a strike—even a "successful" one—and nothing so glaringly indicates the spiritual poverty that guides our industrial and work relations.

Strikes like ours are a part of the revolt against the spiritual emptiness of the work-life. No man relishes the prospect of spending the rest of his life closed up in some small and trivial-seeming task that bears no apparent relationship to the other work being done throughout the factory. Where is dignity if the work has no meaning? And where is meaning if there is no creative involvement in the over-all task?

This is the task confronting the unions and managers of tomorrow: transforming soul-dulling work into creative involvement, making work an arena where the self can find fulfillment; the spirit attain a sense of divine significance underlying human effort.

We won our strike after seven long weeks. Our demand for seniority job preference was incorporated into the contract. That was the demand which had precipitated the strike and which the company claimed would make its continued success in business impossible. Now, three years later, the company continues prosperously in business and its older people, protected by the contract, find their work-lives easier because their human dignity has been acknowledged. Where did the sense of being one's brother's keeper fail, so that the workers felt the strike was necessary?

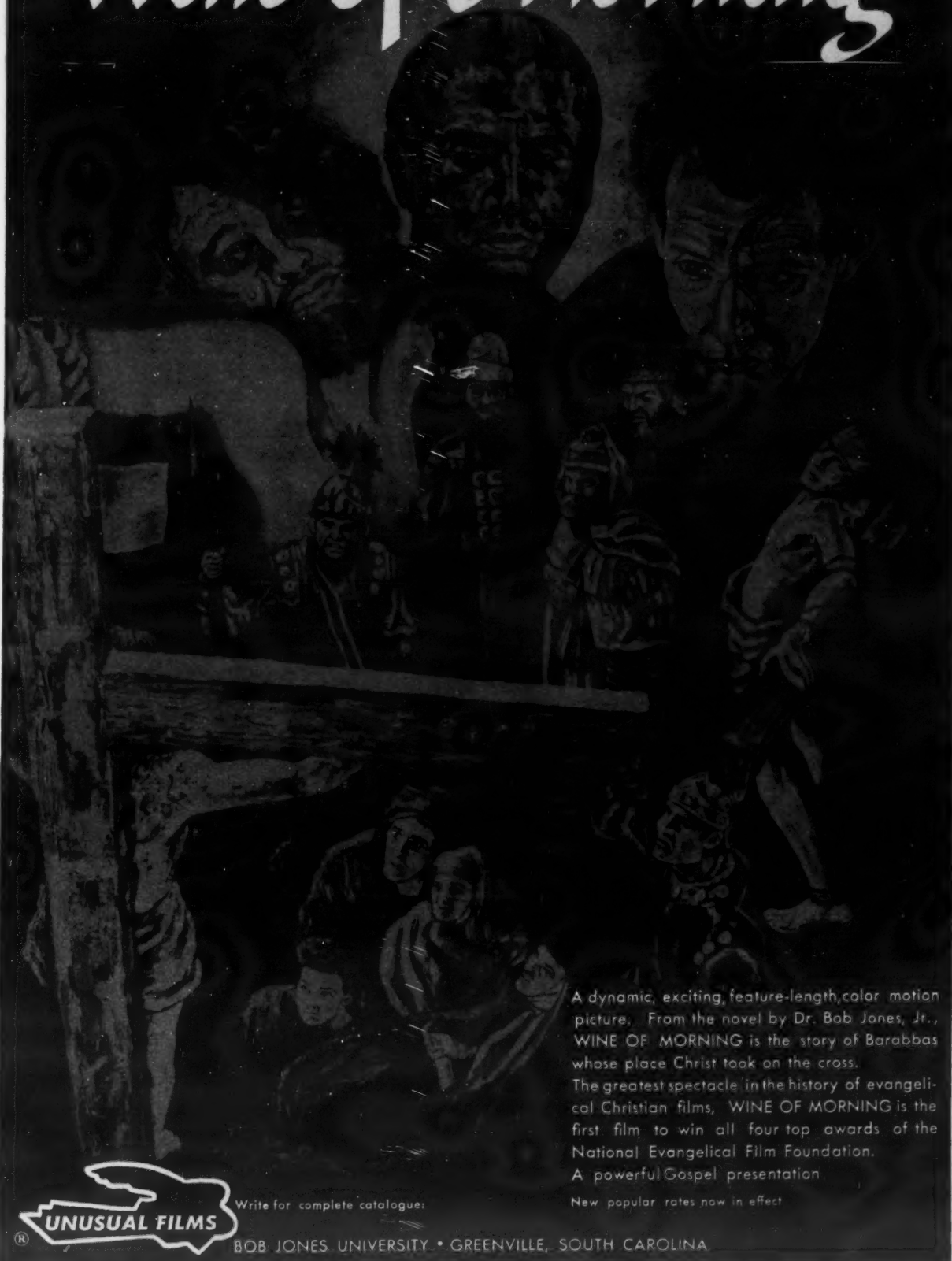
The core issue was not—and never is—merely the bluntly phrased demands that the union had presented to management. The issue, in Christian terms, was a groping for a sense of God's loving concern even amid the noise and fumes of a factory where such concern has been thought irrelevant. That is what human dignity is.

The structure of human dignity rests on sound Christian faith. Through work which transforms raw materials into objects of usefulness and beauty we approach the divine mystery that lies at the heart of creation. We learn that doing can be identical with loving, and responsibility with mutual confidence and trust.

As these simple truths pervade the industrial world, the nature of work itself will inevitably undergo a transformation and the humdrum job confinement become an opportunity for working miracles of creation and of spirit.

Then, labor will not have to worry about getting a day's pay for a day's work—nor management about getting a day's work for a day's pay. ■

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motion picture reviews

Nikki, Wild Dog of the North (Disney, Buena Vista)

From James Oliver Curwood's novel, *Nomads of the North*, this is a remarkable nature story. When his canoe capsizes at a waterfall, trapper Andre Dupas is separated from his malemute dog and a pet bear cub. The plot is concerned with the two animals as they roam the forest seeking food and shelter, and with those they encounter—wolves, muskrats, mice, wolverine, fox, elk and others. Because Nikki and Neewa are leashed together, there is much humor as each tries to follow his own habits. Finally the leash breaks and each goes his own way, only to discover he needs the other. A threat comes as a man, Lebeau, exploits Nikki's ability to fight in the dog pit. The savage scenes result in Lebeau's destruction, Nikki returning happily to Dupas.

This excellent family film combines animal antics in an exciting plot, a fine script and unusually effective music. It is filmed in color, at Banff Park in the Rockies.

Fate of Man (Mosfilm, Lopert, U.A.)

This chronicles the fate of a Russian man from the days of the 1917 revolution, his difficult years of strife, adjustment, survival, establishment of a family, then beyond the tragic period of World War II. It could be the story of many little people on any side, in any war. The drama is told in flashback, emphasized by effective fade-outs; realism is carefully brought to maximum impact.

The characters speak Russian or German; the story is easily followed, with good subtitles. It is an artistic production with excellent acting. Because some action involves the Russian-German conflict in World War II and because this is a Russian film, Nazi inhumanity is given full attention. This tragedy of war, regardless of the adversary observed, brings home to adults and mature youth the loneliness of the individual.

Two Rode Together (John Ford, Col.)

Involved and violent western of the early 1880's. In an attempt to return white folk kidnapped by Comanche Indians years before, a Texas sheriff and a U.S. cavalry lieutenant go about their missions in opposition to one another. The sheriff is a calculating man, fond of hard liquor, and the lieutenant's ani-

mosity toward sheriff and Indians alike is evident.

One woman who returned is shunned by the white people who had sought her deliverance, and a boy has become so thoroughly Indian that he hates those who claim him. Killing the woman believed to be his mother, he in turn is killed. Adults and mature youth could expect a great deal more of this film, with its imposing cast. The story is not always convincing; many of the Indian scenes are neither artistic nor dramatic.

ADULTS AND YOUTH

Invasion Quartet (MGM) Four men in British hospital become agents to destroy the enemy's guns. Entertaining comedy.

Voyage to the Bottom of the Sea (20th Century-Fox) Jules Verne outdone in fantastic adventure in nuclear extremities.

ADULTS AND MATURE YOUTH

Come September (U.I.) An adventurous American and his Italian lover find that through their desire to protect some traveling young people there is reason to change their own values.

Wild in the Country (20th Century-Fox) Elvis Presley in the dramatic role of a confused, rebellious, unhappy young man in trouble.

20,000 Eyes (20th Century-Fox) Criminal machinations of a crook lead him to inextricable situation and destruction.

ADULTS

Goodbye Again (U.A.) Sophisticated comedy about an amoral group in cosmopolitan Paris society.

Ada (MGM) A study in corrupt politics, with no holds barred.

The Minotaur (U.A.) Mythical story of Minotaur, the Cretan monster, exploited in a lurid way.

By Love Possessed (U.A.) James Cozzens' novel on the screen, revealing the underlying human weaknesses of outwardly correct people of New England.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

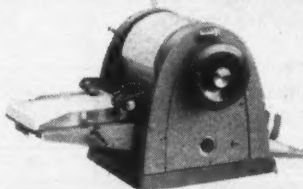
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How Many Hours can a Minister Squeeze Out?

Ministers as a group are probably healthier physically and mentally than most people. But items like these continue to appear in our national publications. *Virginia Minister Confined in Mental Institution. Pennsylvania Clergyman Cracks Under Emotional Strain.* Here—there—and all across the country growing numbers of ministers are breaking down.

Why does it happen?

Night and day, there are 168 hours in anyone's week. Our ministers get no more than the rest of us. Yet one congregation that surveyed itself learned they expected 82 hours of work from their minister in one week—49% of his total time!

And this is not an isolated instance!

Many ministers work 70 hours and more for their congregations each week. They have to do it in order to keep up the functions of their jobs. A Yale Divinity School professor of theology enumerates these six functions:

FUNCTIONS OF A MINISTER

DUTIES

PASTOR.....	Sow spiritual well being among the congregation.
PREACHER.....	Deliver sermons that give guidance in the relationship of God to man.
PRIEST.....	Administer sacraments and perform weddings and funerals.
TEACHER.....	Direct church's religious education program.
ADMINISTRATOR....	Responsible for church finances and physical upkeep.
ORGANIZER.....	Provide the spark for church groups, fund drives and special events.

A group of Methodist ministers found that most of them used more than 15 hours a week in pastoral visiting. They put about the same amount of time into preparing sermons, conducting services, attending church meetings and general study. Church business required from five to 14 hours and counselling five hours or less.

That's how a minister can so easily put in a ten-hour, seven-day week. If you allow him eight hours of sleep at night with four hours in which to eat, bathe, dress, etc., he has used up 22 of his daily 24.

He then has two hours a day for himself. What shall he do with them? Go shopping for a pair of shoes he needs? Take his son to the dentist? Volunteer to serve on a civic committee he favors?

How about the man himself? Does he have enough time to keep abreast of current events, take in a ball game, play golf occasionally or give proper attention to a reading program?

A minister is only human. He gets tired and worn out just like the rest of us. But he's more likely to "run his battery all the way down" because of the long hours we require from him.

He needs time to "regenerate" himself—time to rest his tired body and unwind his busy mind—time to partake in



private devotions. This means time for self-improving study—time for a quiet moment of conversation with his wife—time to romp with his hop-scotch girl and his kite-flying boy.

All of these refresh him physically, mentally and spiritually. And remember, the better man he is, the better minister he can be.

Your minister didn't dedicate his life to your church because it was going to be an easy job. But to do what he must as well as a man can do, he needs help from you, as a lay leader or member of his congregation.

And what can you do?

You can willingly take an active part in fund raising drives, visitation and evangelism, recruiting church school teachers and other acts of stewardship. The time you give can be of enormous assistance to your minister in performing his functions as an administrator and organizer. It's up to you to see that there is a balance between the time you ask of him and the help you give to him.

A GENERAL COMPARISON OF WEEKLY HOURS		
	Minister	Layman
Work	70	40
Bodily Maintenance (sleeping, eating, etc.)	70	70
Remaining (for self-improvement, family, household tasks, leisure, etc.)	28	58
TOTAL	168	168

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Editorially Speaking...

WHITTAKER CHAMBERS

I MET this man only once and then after his conversion, which preceded his renunciation of Communism.

I sat one morning at a conference of lawyers at White Sulphur Springs in Virginia, which Judge William Murphy, who was the government prosecutor at both of the Alger Hiss trials, addressed. Judge Murphy, speaking to lawyers and as a lawyer, told the story of the trials, including his own perhaps reluctant conviction that Mr. Hiss was guilty as charged. He concluded by saying that in his opinion history would write down Whittaker Chambers as a selfless patriot who had served his country well.

Witness, which is the factual, convincing story of Whittaker Chambers, is a tragic, at times appalling, but for me always objective, manuscript. The New York *World-Telegram and Sun* closes an editorial in these words: "He (Chambers) voluntarily abandoned a prosperous career not only to testify against others, but to make a detailed admission of his own transgressions. Thus he performed a most singular service for his country." His death brings now into sharp focus the menace of Communism he turned back to challenge and meet—a menace that continues.

CHURCH COUNCIL EXECUTIVES CALL FOR ACTION

AT THE final business meeting of the national conference of the Association of Council Secretaries, held at Williams Bay, Wisconsin, the following motion was voted unanimously. Two hundred and thirty-eight delegates were registered.

"That the Association of Council Secretaries call attention to the appropriate officials of the National Council of Churches the growing urgency of and need for the earliest possible publication by the National Council of Churches of an attractively composed and simply written brochure setting forth from our Christian standpoint what Communism means, what the positions of the National Council of Churches are, on this subject, and some specific things which state and local councils, and churches can do to meet the issue." Ellis H. Dana, executive vice president of the Wisconsin Council of Churches and a former vice president of the national organization, made the motion.

CARDINAL SPELLMAN WINS

WHILE other factors enter into the all-but fatal blow dealt to the Administration's \$2,484 million school-aid bill, the opposition of Roman Cath-

olic members of the House Rules Committee was decisive. The key vote was cast by Representative James J. Delaney, Democrat of Queens County, New York, and a militant advocate of Federal aid to parochial schools. Usually Mr. Delaney may be counted on to provide the majority for Administration measures. He was joined by the two other Roman Catholic members of the Committee who represent districts with heavy Catholic population. After the vote, Congressman Delaney said that the Administration's school-aid bill "constituted discrimination against parochial schools."

It is true that five of the eight voting to defeat this bill are Protestants but they did not vote as Protestants. They opposed Federal aid to education on principle and so stated.

The hierarchy of the Roman Catholic Church with commendable candor declares its opposition in such words as those spoken by Congressman Delaney and here the vital issue joins.

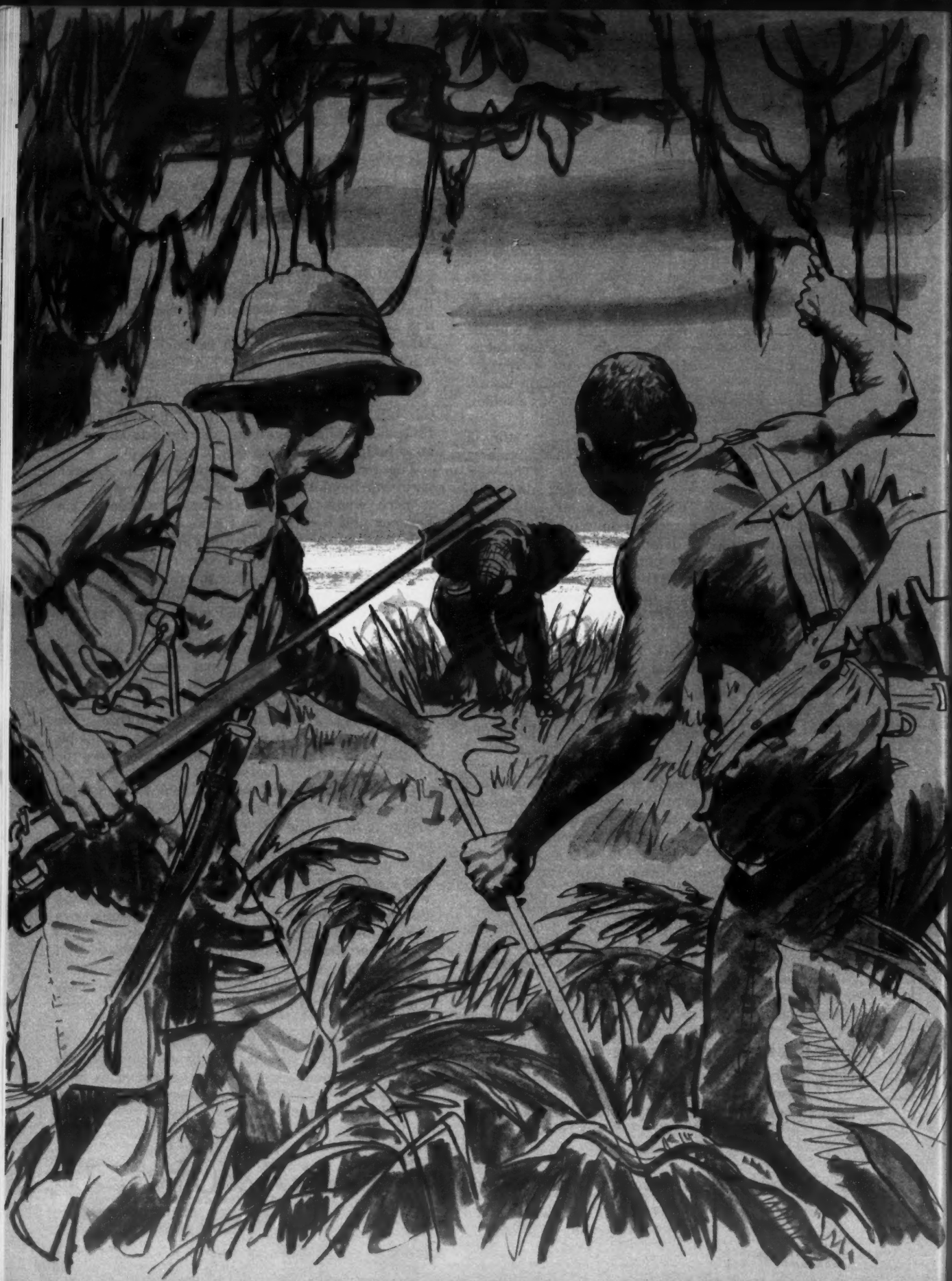
In April of this year, Cardinal Spellman, addressing a distinguished group of New Yorkers which he had reason to believe was exclusively of his own faith, stated that the President's bill for education must be defeated. He called upon every loyal son of the Church to oppose the measure. He vigorously attacked the President for the President's refusal to support Federal aid to parochial schools. Indirectly at least, he charged the President with disloyalty to his faith. To Cardinal Spellman it was a command appearance and he commanded the faithful. The Cardinal's sincerity is not to be questioned and his candor is to be commended, but I repeat "here the vital issue joins."

On July 19th, the New York *Times* commented on the action of the Committee as follows: "For the first time in the United States the interests of Catholic education are being set against the interests of secular education in a political context. The bitterness aroused over this unnecessary battle can only weaken our country in a way familiar to many European lands but up to now virtually unknown to the United States. . . . A month ago we urged him (President Kennedy) 'to step in emphatically and do what he can to rescue the bill that means so much to his reputation and to the country.' Curiously enough, he did not do so. His vaunted 'leadership' failed. . . ."

But we refuse to believe that the President of the United States, who has so fully and courageously committed himself, will accept this defeat as final.

As we see it, in this defeat there is plainly discernible *the shape of things to come.*

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD





CONGO MARTYR

I FIRST met him in June, 1926, on an isolated mission station in the heart of the Belgian Congo, four degrees south of the equator. Although he was only two or three inches above five feet in height, his well-knit body suggested rugged strength and his whole demeanor was that of man unconceitedly sure of himself. He had a clear complexion, light wavy hair, penetrating blue eyes and a brogue that marked him as a Lancashireman. He had a ready smile and an almost bubbling sense of humor. To his friends he was known as Teddy.

Edmund Hodgson had grown to young manhood in England during World War I, and while still in his teens had been drafted into Britain's army. He was rapidly promoted to the rank of sergeant and musketry instructor, but, as the demand for men overseas increased, he and his company soon found themselves in the front-line trenches in France. One day they, with others, were ordered "over the top" in an attack on the German line. Many of them were mowed down by withering enemy fire, and Hodgson dropped to the ground badly wounded. Later he was picked up and brought home to Scotland, where he finally recovered. The only permanent handicap he suffered was a crippled trigger finger.

About five years after the close of the war he had sailed for the Congo. When I met him he had already been in this still primitive land for more than three years, and to me, fresh from Britain, he seemed a veteran. He lived alone

(Continued on page 30)

By LEONARD GITTINGS

WHAT EVANGELICALS BELIEVE



By HAROLD JOHN OCKENGA

WHAT is faith? This question was dealt with squarely by the late Dr. J. Gresham Machen when he was professor at Princeton Theological Seminary, in a book by that title. He demonstrated that faith is not some expression of an ineffable experience divorced from truth, but is a voluntary act in accordance with intellectual apprehension of the truth about God, Christ, man, sin and salvation, as revealed in the Bible. Such faith results in being "right with God."

The uses of faith should be differentiated. Faith may be considered as a personal experience of trust; Christian faith shares this with other kinds of faith. Christian faith is not pure mysticism or pragmatic positivism but is reliance upon the Gospel as proclaimed in the New Testament. This high experience of personal trust is essential to salvation and must never be disparaged.

Faith may also be dealt with as the content of doctrine or truth known as Christianity. This is the truth which we are to believe. It is received by revelation, is understood by reason and is the object of our belief. Christian faith is therefore both objective and subjective. Intellectual truth divorced from personal trust will not save. A feeling of trust divorced from the truth or the object of that trust will not save. Christians, therefore, are interested in the pursuit of truth, especially religious and theological truth.

There is great diversity of views and claims on the subject of faith, but they must be distinguished from the evangelical faith. The question of how so many views of faith have been spawned in the name of Christianity is a mystery. This should not discourage us in the pursuit of truth, however.

The question, "Is it true?" should be applied to each sectarian view of faith as consistently as it is applied in other realms of knowledge. Some persons, because of these different views of faith, have swung to the opposite extreme of looking to an authoritarian church to give some degree of certainty to religious truth.

The evangelical faith is the orthodox Christian faith, sometimes called historical Christianity. It derives its meaning of Christianity from the Bible, the great ecumenical creeds and the historic confessions which are treated not as symbols of the truth but as approximations of the Bible truth. From these we derive a common faith or a like precious faith which is held by evangelical Christians regardless of denominational connections.

In the conviction that we need to listen also to those with whom we do not in every respect doctrinally agree, and that in the listening our own faith finds strengthened foundations, CHRISTIAN HERALD has offered this series, "Toward Understanding." These occasional articles have given articulate spokesmen of religious groups about which the average Protestant has only scant and often inaccurate knowledge, the opportunity to speak for their positions. ✚ Dr. Harold John Ockenga, presenting evangelical (conservative) Christianity, is a graduate of Taylor University and Westminster Seminary. He studied also at Princeton Seminary and earned his master's and doctor's degrees at the University of Pittsburgh. Ordained to the Presbyterian ministry in 1931, he has been since 1936 pastor of Park Street (Congregational), Boston, a church famous for its unusually extensive program of missionary support. Dr. Ockenga served as president of the National Association of Evangelicals in 1942-44 and as president of Fuller Theological Seminary, 1947-1954.

The presupposition of evangelical Christianity is the centrality of the nature and work of the Lord Jesus Christ in revelation. As an evangelical, I must decide what Christ means to me, what Christ has done for me and what Christ expects of me. Christ in the Biblical point of reference is the touchstone of the evangelical's thought and action.

The faith which was delivered to us, which we are to propagate and which we are to defend, consists of "those things which are most surely believed among us." This faith consists of a body of truth accepted as God's revelation. Hence, our view of the Bible is a very important matter.

The liberal accepts the Bible as an historical record of the religious experience of a people. He considers this experience to be the story of the evolutionary development of ethical monotheism. He affirms that there is much which is unhistorical, unscientific and legendary in this record. But wherever the writing finds or discovers the individual in the depths of his need, it becomes revelation

to him. Certain principles may be lifted out and applied unto all men and are thus authoritative.

The neo-orthodox affirms his belief in revelation and may speak of the Bible as the Word of God. However, he divorces this Word of revelation from the written Word. He believes that through the experience of spiritual encounter any word of the Bible may become the Word of God but he is careful not to identify the two. By this means he escapes all questions of an historical and critical nature arising from the text. A consistent liberal such as Karl Jaspers criticizes Rudolf Bultmann for orthodoxy when Bultmann emphasizes the necessity of demythologizing the Bible, that is, getting at the truth behind the myths expressed in such things as the incarnation and atonement of Jesus.

Liberal and neo-orthodox views provide one with no authoritative source of objective truth.

The orthodox view of the Bible is that it is God's revelation and is so inspired as to be trustworthy. Orthodox scholars do not evade the problems which exist in certain contradictions, numerical improbabilities and historical questions. They do take a leap of faith in assuming that the autographs as originally written were without error and thus authoritative. No evangelical scholar believes that any present version is totally without error but does believe that we have substantially reproduced the authoritative autographs.

A BRIEF outline of objective truth derived from Bible revelation in which our faith is to repose consists of the following:

God exists as a personal, spiritual, infinite being with attributes of justice, holiness, goodness, mercy and truth. Such theism stands squarely opposed to liberalistic pantheism which would identify God with force or spirit or energy of the universe and thus remove His personality. It stands against the sectarian view of God as spirit and without personal attributes.

The world, according to the Bible, is a created world with an origin in time and existence in space. It is dependent upon God, has been created out of nothing and exists because of the divine sustaining will. The world of matter is different from God although dependent upon Him.

Man, according to the Bible, was made in God's image intellectually, morally and spiritually, is of infinite potentiality and capability but is fallen, corrupt and depraved. Man left to himself will not infinitely progress into a state of perfectability but will always be a failure due to his sin.

Sin, according to the Bible, is not a reaction to environment or a reflex to stimulus or an effect of heredity or the result of ignorance but is a transgression of the law of God and a lack of conformity to the will of God. It has its source in volition of a corrupted nature.

Christ, according to the Bible, is pre-existent deity who became incarnate and assumed human nature so as to yield perfect obedience to God and make an atonement for sin upon the cross which was sealed by a resurrection from the dead and will be vindicated in His second coming in glory.

Salvation is the exclusive prerogative of Christ who is the only Mediator between God and man and the Saviour of God's elect. On the ground of His atonement on the cross God has given Him a people whom He has reconciled to the Father, whose sins are forgiven, who possess eternal life and will share with Him a destiny of glory.

The kingdom, according to the Bible, is a spiritual reign of God in the hearts of obedient people. It is expressed at present in the Church and will be expressed universally through the kingdom of our Lord Jesus Christ.

Missions, according to the Bible, are the supreme purpose of the church. The church is to witness, to declare and proclaim the Gospel of salvation by faith in Jesus Christ.

THIS OBJECTIVE FAITH centers in God's redeemer, the Lord Jesus Christ. We believe in the uniqueness of Jesus' person, that He is the only Mediator between God and man, that He was true God and true man, two natures in one person. He represented God to men and He represented men to God. He had the attributes of deity and He had the limitations of humanity, all through an incarnation.

The work of Jesus has a universal meaning. As Adam was the first federal head of the race, so Jesus became the second federal head of the race, so that His perfect obedience to the will of God and His submission to the judgment of God's justice upon sin is sufficient for all mankind. Calvary, therefore, was an atonement sufficient and applicable for all men but realized only by those who believe. The salvation wrought out by Jesus Christ in history becomes appropriated through the belief and commitment of the individual, which is called faith. Jesus' power has a unifying effect upon men. As a magnetic power it attracts men to Christ; as a moral power it constitutes individuals into a brotherhood; as a missionary power it imparts a concern; as a religious power it infuses a life.

Objective faith is equivalent to God's redemption. The faith is all of God. It is a plan which has been accomplished and finished. Salvation is perfected in Christ. Sins and their guilt are remitted; sin and its grip are broken; society and its goals are sanctified—all through the person and work of Christ. This is applied to those who exercise faith, thus becoming the sons of God and the possessors of spiritual life. God, in a creative sense, is Father to all men, but in a biblical and spiritual sense is Father to those who are born of God through repentance and faith. Redemption holds before us absolute truth and ethics which are to govern the lives of the redeemed in all their relationships. This is our faith.

But it is not enough for us to hold a faith that deals only with heaven, the future and the life to come. We must have a faith which applies to this present world, its burdens, its problems and its challenges. This means that there must be a commitment, or involvement on the part of an individual. Call it subjective faith.

Such faith is the acceptance of the objective truth in intellectual knowledge, volitional assent and personal trust. We can never divorce faith from the intellectual question of content and consistency. Yet faith is not knowledge; although it involves knowledge. It is not mere assent, although it demands assent. It is commitment and involvement. Subjective faith means the appropriation of the provided redemption and the acceptance of the position of justification. Personal faith means the association of action with the truth. A believer does not take a balcony view of faith and life. His view is that of one who is walking along the road of life and is involved in the problems of life.

CHARACTERISTICS of subjective faith are a sense of salvation, of deliverance and of enablement. Salvation comes with the assurance of forgiveness, the enjoyment of peace and the ineffable experience of reconciliation to and intimacy with God. This may be described as "peace with God." The deliverance of subjective faith consists of one's being made whole; of the whole personality, body, soul and spirit, being redeemed by Christ. This very well may eventuate in physical healing, in mental contentment and in volitional freedom. It is deliverance from thralldom in all its forms.

Another characteristic of subjective faith is enablement. It is attended by a knowledge of the truths of God. "The natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned." He is able to perform that which he was unable to do before. He can say, "I can do all things through Christ who strengtheneth me." A new power has been infused into his moral ability. He is enabled to know the will of God so as to follow it. This is called guidance, and it belongs to those (Continued on page 69)

Congo Martyr

(Continued from page 27)

on the edge of steaming Lake Kisale, where he had earned the affection and esteem of hundreds of the fierce Baluba tribesmen, whose language he spoke fluently. He had survived bouts with malaria, blackwater fever and hair-raising experiences with wild animals.

I found myself hoping that I might be assigned to serve my missionary apprenticeship with him. My hope was realized when the conference of missionaries decided that I should return with him to his remote station.

I took up my residence at Kikondja, sharing with Hodgson a mud-walled, grass-roofed house that overlooked Lake Kisale and the far-stretching swamps through which twisted the Lualaba River, upper Congo tributary.

From the first day of our partnership I became a sincere admirer of my slightly older colleague. He seemed able to turn his hand to almost any task and everything he did was done well. He was a first-class workman in wood and metal, a competent builder, a daring hunter (despite his crippled trigger finger), a forceful preacher and a sympathetic teacher of students who were moving from a primitive tribal society into a new and strange world of knowledge. He had also acquired considerable skill in treating the numerous Africans who suffered from diseases

that were prevalent in the parasite-ridden villages of the swamps. During his first furlough, which he took about a year after I went to work with him, he completed a course in tropical medicine in London, and for many years afterward he was the chief source of medical aid to thousands of Baluba along the upper Congo.

Hodgson was intensely interested in people. He moved among the Congolese with unpretending friendliness, serving them in numerous practical ways, teaching and preaching. Yet he was never afraid to oppose some of the vicious practices that were common enough in this still savage society where ignorance, fear, superstition and witchcraft, and even cannibalism, held sway.

He also won the confidence of the two white men who were the only other non-African residents of Kikondja. One was a pale, lonely English trader who had settled among these humid, mosquito-infested swamps to get away from a past into which we were never allowed to pry. We knew only that he had once held a respected position in British East Africa before he had buried himself here in the Katanga, refusing year after year to go home to England or even to communicate with his two sisters there who sought in vain to get in touch with him.

He had not succumbed to drink, the frequent refuge of lonely or frustrated white men in Africa, nor did he consort with Congolese women, as most Euro-

peans did. He insisted on scrupulous honesty in dealing with the tribesmen who came to his trading post, which he endeavored nostalgically to make into a bit of English soil in the heart of Africa. Yet periodically the monotony of his isolated life became unbearable. At such times he would shut himself up in his house and give himself over to the use of narcotics for days. The only man allowed to approach him during these periods was his fine African foreman, who was intensely loyal to him.

Quietly and unobtrusively Hodgson would take over the direction of the trading post, working with the foreman who had confidence in him. Then when the ordeal was over, the prematurely-aging trader would reappear, white and haggard, but as usual bathed, shaved and dressed impeccably. He would then take up his work again, and immediately send a messenger up to our house to invite us to take the customary tea or coffee and cake with him after sundown. He would entertain us with quiet dignity as we sat by the log fire in his spotless compound. Proud and reserved, he spoke in the refined, clipped English of an educated Britisher, but he never made any reference to what had been transpiring for perhaps a whole week before while he had been in seclusion. We knew, however, that he was profoundly grateful for Hodgson's kindness, and although he had the good taste to refrain from ever offering a personal reward to the missionary, he did find tactful ways of helping the work of the mission among the Africans. For years this strange partnership continued. Hodgson's friendship was the one bright influence in the life of the defeated Englishman, who hated his trading activities though they brought him financial gain. When finally the man died a premature death, it was Hodgson who made his coffin, laid him to rest beneath the palm trees above the mission station.

Then there was Hodgson's other "charge"—an unusually tall elephant hunter of South African Boer origin. During the hunting season this man was cool, resourceful and courageous as he tracked down the elephants that roamed the forests just north of Kikondja. He was a deadly shot and never failed to get his quota of ivory. When, however, he returned to his trading compound in the off-season, he became completely disorganized. He took to drink, and as the empty whiskey bottles accumulated behind his house, his Congolese helpers fled in terror.

Periodically he would head for our house, sometimes toting his 10.75 elephant rifle. He was so tall that when we heard him stumbling along our veranda we would jump to the door to warn him from striking his befuddled

(Continued on page 40)

Lines of a Layman

By J. C. PENNEY



Worker Inspiration

IN THE business with which I am identified, we have the basic practice of taking on associate workers not alone for the knowledge and skill they may possess at the time of engagement but for their as yet unaroused and so unrealized latent ability.

I want to assure you that it is astonishing to what extent men of apparently average endowment develop and move upwards in the capacity to take on and fulfill all the demands of responsible employment.

The secret of this man-power development does not lie in the day-to-day job assignment. It is found in inspiring men with the idea that life and the occupations of life are a long-plan procedure.

The worker who begins today on a certain type of occupational activity may be compared with a ship's captain whose objective is a far-away port where he can realize on his cargo. But on the way he knows from his own experience and that of other men that he will be compelled to fight his way against every variety of adverse conditions. That is the substantial fact of life.

Therefore the man, worker or citizen who signs up for the long-plan procedure must be backed in his efforts by all possible assurance that his freedom of action is guaranteed by this scheme.

This fact stands out the more vividly when one places it beside the practice of the direction and restrictions placed upon men by autocratic systems of government. By these systems countless thousands of men can be committed to hard labor not inspired within themselves but imposed upon them; they can be worked to death and forgotten.

East of Brandenburg Gate

By ROBERT E. A. LEE

A DISTURBING haze hung low that Saturday morning when we set up our movie cameras in West Berlin and pointed them at the Brandenburg Gate. We were looking to the east through that gray columned structure that stands at the dividing line between the Communist and the free sectors of the troubled city.

Guenther Senftleben, our cameraman, shook his head. That haze would not give us clear definition in the background. The buildings and ruins and even the border police on the east side of the gate probably would be obscure when (Cont'd page 71)



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The Fallacy of the Elsewhere

By FRANK JOHNSON PIPPIN

TEXT: "From that time Jesus began to preach, saying, 'Repent, for the kingdom of heaven is at hand.'" "And he began to say to them, 'Today this scripture has been fulfilled in your hearing.'"

—Matthew 4:17, Luke 4:21 RSV

IN HIS *Spires of the Spirit*, Frederick Brown Harris tells this searching story. In the late twilight of his life Wendell Phillips, the great foe and fighter of slavery, sat by the fire talking to a young friend one night. The veteran abolitionist completely lost himself in a thrilling recital of the heroic days of long ago. The youth sat enthralled. Finally, under the spell of a memorable evening, he rose to leave. "Mr. Phillips," he said as he took the old man's hand, "if I had lived in your time, I think I would have been heroic too!" That remark aroused the ire of the veteran, who had accompanied his young visitor to the door. Pointing down the street he drew the attention of his companion to the glaring indications of entrenched evil. Then, his voice tremulous with indignation, he exclaimed: "Young man, you are living in my time and in God's time. Be sure of this—no man would have been heroic then who is not heroic now. Good night!"

Wendell Phillips was trying to rescue this young man from the fallacy of the elsewhere. This is well-nigh a universal fallacy that often excuses one from liv-

ing and acting in the present. "Now is the acceptable time." Certainly this is what Jesus had in mind when He said, "The kingdom of heaven is at hand."

In one way or another, however, all of us fall victims to the fallacy of the elsewhere at some point. Some are victims of this fallacy in point of time. We are like the young man who longs for the days of Marco Polo—the great adventure into an unexplored world, into the unknown. If I had only been alive then, he sighs, I should have joined Marco's party. When right here from the United States a young man traveled around the world six summers ago on exactly 80 dollars. "Now is the acceptable time."

I remember an old song we used to sing in Sunday school, the chorus of which concluded with a deep desire to have lived when Jesus was here in the flesh: "If I could have been with Him then." The answer is so obvious it is painful to point it out. The barbaric times in which our Lord lived were days and nights of treachery, intrigue, despotism, epidemics of devastating disease, and over three-fourths of the world's population was in abject poverty and back-breaking slavery. Would you like to have been with Him then? And if He rose above these things, as He certainly did, He did so only to be nailed to a Cross by a blind barbarism and greed, only a brief review of which


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CHRISTIAN HERALD PULPIT



A chaplain in World War II, Frank Johnson Pippin has been pastor of Kansas City's Community Christian Church for nearly 16 years. His background is mixed Baptist, Methodist and Disciple. For several years he has been conducting preaching missions for service personnel in Alaska and Europe. Last August he was a chief speaker at the World Convention of Christian Churches, Edinburgh, Scotland. He has written four books—the latest is *The Christmas Light and the Easter Hope*. This church, designed by Frank Lloyd Wright, is now the largest of its denomination in Missouri. Known as the poet-preacher of Kansas City, Dr. Pippin also conducts a weekly radio ministry.

CHRISTIAN HERALD



THE END OF SUMMER

WE HAVE few accidents in our suburban town. But, a bit over a month ago, there was an accident on the corner of my street. It was late afternoon and a young woman, driving with her very small daughter, went suddenly off the road and into a deep ditch. The car ended up with a crash against a telegraph pole, and the woman's head sank onto the steering wheel. I—cutting flowers only fifty yards away—rushed down to the road and jerked open the door of the car. The little girl stared at me, with great eyes.

"Mommy was driving too fast," she said.

The young woman raised her head. "No, Marcia," she told the child, "*I was not!* The sun is very strong—it was reflected in Mommy's eye-glasses and she couldn't see a thing! That's why she lost control of the car and went off the road—"

I glanced, involuntarily, across my shoulder, and saw that the young woman was indeed telling the truth. The sun was going down in a blaze of scarlet and she wore very thick glasses. I turned back to her, and realized that her face was a strange, grayish white, and that blood was beginning to ooze from an ugly gash (Continued on next page)

By MARGARET E. SANGSTER

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in her forehead and another on her lip.

I told her quickly, "We'll leave the car here, and I'll take you to the emergency room in the hospital." But the woman said, "I can't leave Marcia!"

"She can stay at my house," I told her. "I have ever so many toys that she can play with."

The mother murmured, "You're-kind," but the little girl shook her head.

"I won't leave Mommy," she said, "and besides I can't go to your house—you're a stranger!"

So the three of us drove to the local hospital. I sat in an anteroom with Marcia on my lap, while her mother had stitches put in her forehead and her upper lip. As we sat there, Marcia chattered endlessly, skipping from subject to subject, very much as I do.

"I said you were a stranger, and I couldn't go to your house," she explained, "because Mommy's warned me not to speak to strangers, or go to their houses . . . I'm five."

"Five's a great age," I nodded, "and your mommy was right about talking to strangers, and going to their houses. But, even so, it would have been quite all right for you to go to my house. Your mommy was with you and as long as she gave her permission you were safe."

The little girl reached up and played with a little silver pin, shaped like a kitten, that Mrs. Daniel Poling had given me.

"Cats eat goldfish," she said. "Mommy and I went to the village to buy two goldfish. They're in a bowl, in the bottom of the car, and the bowl's full of water, and when the car went into the ditch Mommy hurtled herself bad but not a single drop of water spilled—can you 'magine it!" She hesitated very briefly, and then—"I guess Mommy said I could go to your house, even though you are a stranger, 'cause she knew you were going to be a friend!"

To know that someone's going to be a friend—how reassuring it is.

When I was a small child I was the proud possessor of an autograph album, and in it my young friends and a few of my older ones wrote their names. When I was a big girl, I laid away the autograph album, with other souvenirs of my childhood. And it was only a short while ago that I came on it, unexpectedly. As I thumbed through the pages, time was erased and I was lost in my memories. I saw the laughing face of a youngster who had died when she was still a child. I read, "Roses are red, violets are blue, sugar is sweet and so are you!" And, as I read it, I caught sight of the blushing, gangling boy who was my first beau.

And, on the last page of the album I read this: *True friendship is a golden knot that angel's hands have tied!*

So often we take our friends for

granted. So often we are less courteous and considerate with them than we are with casual acquaintances! I once heard a woman say, "Mary's coming for dinner this evening, but she can take pot-luck. I don't have to fuss over the food—I can use my old china and a darned tablecloth. Mary, you see, is one of my most intimate friends."

The woman did not realize that the very fact of Mary's friendship was a reason for the best dinner in the world, for the pomp and ceremony of her finest china and her most costly damask.

Yes, the autograph album was a relic of my schooldays—and now it's September, the month when schools all over the United States are opening their doors and calling boys and girls back from their summer vacations.

It would be hard to guess the number of children who will be going to school for the first time, this September. Just a year ago, I was visiting in the home of some people whose little son Donnie was starting school. At breakfast, on the all-important Monday, Donnie's father had teased him about being a big man now—and then he'd left for the office and Donnie was alone with three women—his mother, his grandmother and myself.

I stood in the background as the small boy gathered up his shiny new briefcase and the box of pencils with his name on it and a set of colored crayons. He kissed his mother and his grandmother, trying to be very matter-of-fact about it, as they stood on the porch, together—and then he walked down the path that led to the street. His body was as straight as a soldier's, his steps were measured; it was only when he came to the corner that he turned, and waved. And the tears came into his mother's eyes, and she spoke.

"I wanted to go to school with him," she said, "but, after his daddy's sales talk about being a man, he insisted on going by himself. He isn't a baby, any more. He's going to school to learn."

The grandmother, white haired and benign, spoke softly. "They can't be babies forever. Children must *always* learn lessons—in school and out of school! This is only the beginning. The important lessons will be the ones that are coming later—the lessons that he will teach himself!"

Donnie was on his way to learn that c-a-t stands for the black and white kitty. But, as his grandmother had said, it was only the beginning of his education. It will be quite a while before Donnie—and so many other Donnies!—will learn the lessons that are self-taught, lessons that have to do with tolerance and sympathetic understanding and displaying grace under pressure, lessons that will typify good sportsmanship, tenderness, dignity. ■

CHRISTIAN HERALD

Humility:

Misunderstood Virtue

By MICHAEL DRURY

FEW people know what humility is, and the rest of us are uneasy with what we think it may be. It seems vaguely desirable, but not really attractive. It may get one into heaven, but it won't promote a raise in pay. We suspect it is spineless, yet paradoxically credit it with power to drive out all else: brains, talent, energy, courage, delight—as though humility would not mix with complexity of intellect and a vigorous spirit.

Actually, the reverse is true. Those whom we commonly hail for their humility—Jesus, Socrates, Lincoln, Gandhi, Einstein—have never been timorous souls but figures of strong destiny with a fierce determination to carry it out. The veery thrush wears a drab coat but that isn't all of him: his song is liquid silver. Humility should not saturate a character but flavor it. Theodore Roosevelt was a man of immense tempo, something of a bull in a china shop at times, barging exuberantly into almost every avenue of life. Yet he could say cheerfully, "Nobody can accuse me of having a charming personality," a remark much closer to true humility than a long face and a pious bringing together of the fingertips. The late Fiorello LaGuardia, New York's colorful mayor, was famous for his candid acknowledgement of a blunder, "When I make a mistake, it's a beaut." Neither of these men confused humility with dimming his own light, but rather, admitting the voltage, could also admit it was sometimes ungovernable. Humility is not being a doormat; it is a tough, free, confident characteristic.

Humility isn't self-disparagement; it is good judgment. It is the unstuffed shirt; the size-ten feet in size-ten shoes, not crammed into size-six; the grace to say "Thank you" for recognition of a job well done, whether it is a good dinner or a rocket in orbit. It is patience in the day of small things.

The Ozark mountain people have a saying: "A man don't know nothing he hasn't learned." We all start from the same degree of nakedness and ignorance, and as the Abbe Ernest Dimnet

(Continued on page 37)

DOCTOR POLING Answers Your Questions

The Editor with two aged but still very active clergymen—the Rev. Dr. Arthur Judson Brown, left, 104 (Presbyterian), and Bishop Herbert Welch, 98 (Methodist).



Equality

Does it say anywhere in the Bible that all men are created equal? If so, please tell me where.

MISSOURI

Mrs. L. B.

No. But in Acts 17:26, in Paul's sermon on Mars Hill, these words appear: "And hath made of one blood all nations of men for to dwell on all the face of the earth..." Paul refers to "the unknown God" who, of course, was not unknown to him! In Genesis 1:26, "And God said, Let us make man in our image, after our likeness..." That "all men are created equal" is found in the Declaration of Independence.

Mickey Cohen

Enclosed is a clipping which charges that Billy Graham once paid Mickey Cohen, the gambler and ex-mobster, \$15,000 to sit in the audience of a revival meeting. Won't you investigate this and give us the answer.

NEW JERSEY

E. M. S.

I have read the clipping and do not need to investigate. It is a complete falsehood.

Jesus' Brothers and Sisters

What is the truth about the statement that Jesus had no natural brothers and sisters?

NEW YORK

Mrs. M. S.

The Roman Catholic Church teaches that Jesus did not have brothers and sisters—only cousins. The Protestant Church generally believes otherwise.

We believe that He did have brothers and sisters and that the Scriptures are authority for this belief.

More on Tithing

Am I correct in believing that scripturally the tithe may be used to support worthy community projects—schools, polio drives, public education—as well as your own church? Is the tithe compulsory for Christians?

NEW YORK

Mrs. S. M. H.

My answer to the first part of that question is definitely "yes." I believe, however, that my church is my first responsibility and I so give. The tithe is not compulsory for those who follow Jesus Christ. If it were, it would be a tax, as indeed it was with ancient Israel.

Diet Restrictions

In Genesis 1:29, it is stated that God gives to mankind for food every plant bearing seed, etc. Do we do wrong to eat fruits that are not bearing seed? Did God mean they were not to be our food?

PENNSYLVANIA

R. F. D.

You have asked for my opinion. I do not believe that we do wrong when we eat fruits that are "not bearing seed." But, on the other hand, every fruit bears seed or the equivalent of seed. Some Christians will not eat fish, the barracuda for instance, that does not have scales, and of course the dietary habits of many sects are to the majority of their fellow Christians

"sad and terrible." But that is that. I respect the conscience of my brother even when he does not respect mine.

Where Is the Cross?

I would like to know if the cross that Jesus was hung on is still standing. If not, what happened to it?

WISCONSIN

A. J. W.

The answer is "no." The Roman Catholic Church teaches that the wife of Constantine the Great "discovered" the Cross in Jerusalem. Portions claimed to be from the original Cross are found in various places and institutions of the Roman Catholic faith.

Why Robes?

Why do preachers wear robes in the pulpit while preaching?

TENNESSEE

W. A. S.

Because the pulpit in which they stand and the church in which they minister designate robes or, in many other instances, because they personally prefer robes. Clergymen of all faiths, including, of course, the rabbis of ancient Israel, have worn robes from ancient times.

Famous Catholics

If Hitler and Mussolini were reared as Catholics, then why weren't they excommunicated from the church?

IOWA

L.H.

I do not know. It might be well to address this question to a Roman Catholic priest.

Humility

(Continued from page 35)

pointed out, even genius depends on the data within its reach, the information that comes from what others do and have done. Shakespeare made use of the playbooks; Mozart is said to have taken the opening theme of the overture to *Magic Flute* from a Clementi sonata. Bach borrowed both inspiration and thematic material from the music of his contemporaries. None of this makes these giants any less towering because none of them pretended anything else, nor did their public. They knew that every man's work stemmed from all that went before and, if it had any merit, transcend the source and became itself part of the reservoir. This was pure humility, though they took it so for granted that the word might have embarrassed them.

Humility, by its very nature, is not flamboyant and has to be surprised in little things. Nowhere is it more revealed than in what has been called "tender consideration of the ignorant." Some years ago, motion picture director Alfred Hitchcock, about as cocksure a man as may be found, was filming some location scenes in a slum area of New York. The weather was surly and at one point the whole crew sat around several hours waiting for the sun. A filthy old man who managed to slip through the police barricade sidled up and said, "Hey, I'd like to make a suggestion."

Hitchcock replied without irony, "Yes?"

The derelict spat. "You pay them guys by the hour, don't you? Save a lot of dough, you rigged up some artificial light."

The director explained briefly the different requirements of indoor and outdoor film and why he couldn't mix the two kinds of light. The man nodded, "Got ya, chief," and shuffled away.

When an aide said, "That was decent of you," Hitchcock shrugged. "Ideas come from everywhere," he replied, "including left field. You have to listen or you're lost." This went beyond kindness and took account of the human potential, however low the lamp might be burning.

As a reporter, I was once assigned to cover a speaking tour of a political figure. It was April in the southwest and overnight the weather turned from winter to spring. Our man was beguiled by the idea of a picnic, but the schedule was too crowded to rent a car and drive into the hills. He was so disappointed that the women in the party got a local restaurant to pack a lunch and surprised him with a picnic

What's Your Favorite Hymn?

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IF YOU HAVE NOT ALREADY joined thousands across the country in voting for your favorite hymn in the National Newspapers Hymn Poll conducted in association with Christian Herald here is your opportunity to do so.

On the coupon below write your name and address and the name of your favorite hymn. List one hymn only. This is all you have to do.

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OCTOBER 8, 1961	Trinity Evangelical United Brethren Church Johnstown, Pa.
OCTOBER 22, 1961	St. Matthew Lutheran Church, York, Pa.
OCTOBER 29, 1961	The Second Reformed Church, Somerville, N. J.
NOVEMBER 2, 1961	First Baptist Church Lynn, Mass.
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Dept. 61

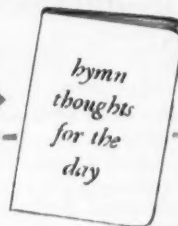
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on the grounds of the county courthouse where there was a lawn and trees. It was a big success, and at 2:30 when it was time to go, the politician began collecting papers and empty cups that had blown about, located an ashcan and threw them in. He said nothing about it and did it as casually as he might have picked up a damp towel in his own bathroom, but it told me more about him than a whole barrage of questions might have done. Humility doesn't ask what is the decent thing to be done—except perhaps in very complex situations; it does the decent thing by instinct and without fuss.

At the same time, humility is more sophisticated than it may seem. A great actress once provided a brilliant opportunity to a young actor of promise who dazzled everyone during rehearsals, and then, on opening night, made a terrible blunder. Filled with remorse, he was sitting numbly in his dressing room when the actress swept in and asked why.

"Why?" he echoed bitterly. "I've ruined my career, I've let you down, I might as well quit right now."

The actress grew icy. "Just who do you think you are that you should not make mistakes?" she demanded. "I make them, we all make them. Only God does not err, my young friend, and you are not God. You will go back on that stage and you will do well!" And he did.

To admit a mistake is one thing, but to assume a position above the possibility, even the necessity, of erring is to set oneself on a pedestal. At a national convention of Boy Scout officials in Chicago a few years ago, a very young Scout delivered a brief speech. He stumbled badly, said easily into the microphone, "Oops, I goofed," shared the audience's laughter and *went on from there*. That is the difference between humility and groveling. It is the going on from there that marks the genuine article, not permanently wearing sackcloth.

Some students I know were discussing a certain professor, and one of them said, "Somebody ought to tell him he doesn't know everything." Another replied, "Oh, he knows that, all right, but it doesn't do him any good." Almost anybody with a grain of common sense realizes his knowledge is limited, but it is necessary to act that way. One of the characters in Gilbert and Sullivan's *Ruddigore* laments, "You've no idea what a low opinion I have of myself and how little I deserve it." We laugh at him but our own sense of humility is often not much sharper.

My mother lives on a mountain where in summer the stars are as big as chrysanthemums and, to my city-

trained eye, almost frighteningly close. One night some years ago as we stood under them, simply looking, I was moved by what I supposed was humility to say, "Doesn't it make you feel insignificant?"

"No," my mother said, "only grateful at being included in such a universe." There was amusement in her tone, and I saw that she was laughing gently at my fuzzy notion of humility, what it is and what it does for one. I realized that it is not the job of humility to make us feel small, but to expand our capacity for appreciation, awe, delight, to stand silent before all that we do not know—and then to get on with the work of finding out.

Humility is necessary and useful for the same reason a lead keel is useful on a racing sloop: it keeps us from tipping over. The faster the sailboat, the more essential a finely balanced keel. The mechanic or the housewife may not be in as much danger of capsizing as the prime minister or the opera star, but each needs humility in proportion to his speed to maintain his balance. He who would fill his sails with the two and thirty winds needs more than one who never is driven

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from the harbor, but everyone needs some. It takes equanimity to view another's good and not be swayed off course either by envy or by admiration. The neighborhood child who is plainly superior and is not one's own child; the man who is elected company president when you were in line for it; the woman who got rich by marrying a rich man; the teammate who keeps walloping homers over the fence when you are in a slump—life is filled with such people, and it takes genuine humility to keep them in perspective, neither too high nor too low. Humility is poise.

We should not expect total humility from ourselves or others any more than we expect total wisdom. It takes a working knowledge of who and what one is to be humble in the right times and places, and this requires experience, which in turn requires time. James S. Barrie once said, "Life is a long lesson in humility." We ought not to blame or be blamed for not mastering the art in three weeks. ■

CHRISTIAN HERALD

COULD YOU REFUSE THESE HUNGRY CHILDREN IF THEY CAME TO THE DOOR OF YOUR HOME?



FA SING and his little sister are like the thousands of homeless children who have found their way from the Godless Communism of Red China to the promised freedom of Hong Kong. But they found a freedom as hollow as their empty stomachs.

Today they huddle together in the streets, ignored by all who hurry past because children are cheap in Hong Kong. Food is not. There is no one to give them a handful of rice...no one to dry their tears or heal their hurts. Fa Sing and his sister will surely die, as many have died before them, unless someone who cares extends a helping hand.

With your help these children can enter a world of freedom and Christianity such as the Faith Love Orphanage operated by the Christian Herald in Hong Kong. There these homeless, lost waifs will receive warm food and clothing. There, under Christian guidance, they will grow up so their voices may speak for God in China.

Won't you find it in your heart to help?

If two lost children like Fa Sing and his sister rapped timidly

at the door of your warm, comfortable American home tonight, you would surely let them in. They are knocking at your door now.

For only \$10.00 a month you, or your church group, can "adopt" a little Chinese or Korean boy or girl and build a rainbow of peace and Christian charity — with one end in China, the other on the doorstep of your home. For only \$10.00 a month a child will be given food, clothing, shelter and faith.

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Dorothy Church

Audio-Visual Counseling Dept.

Family Films

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Congo Martyr (Continued from page 30)

head against the lintel. Entering the house, he would put on a maudlin demonstration of arrogance or penitence, while the gun in his hand gave us cause for anxiety. But Hodgson, whom he deeply respected, could handle him.

Looking up at the besotted hunter who towered almost a foot-and-a-half above him, he would cajole or reason him into a co-operative mood. Then, relieving him of his rifle, Hodgson would suggest that he should allow us to take him home. It was always an ordeal to guide this reeling giant up to his house a mile away, and we sighed with relief when we saw the long-limbed Boer sprawled on his over-sized bed. It was all in a day's work for Hodgson, who would also keep a watchful eye on the elephant hunter's compound until he was sober again.

The patient continuation of these friendly services had good results. The day came, long after I had left Kikondja, when the big South African returned to his home in far-off Johannesburg a sober and grateful man, cured of his alcoholism and acknowledging openly the good influence of Hodgson.

Hodgson and I found it very difficult to reach our vast parish by canoe. Such traveling was painfully slow, uncomfortable and at times dangerous. We therefore ventured into boat-building, Hodgson's skill making by far the bigger contribution to our efforts.

We felled suitable trees in the forest, used a nine-foot pit saw to rip the lumber, seasoned the planks and even invented a steam box of our own in which to bend the boards for the bow. We ordered a small engine sent out from England and having installed it in our little craft we set out on our journeys through a primitive area that teemed with wild animals of every kind. Hodgson was the leader, urged on by his constant passion to carry enlightenment, healing and a better life to the thousands of fisher folk who inhabited these remote regions.

I began to notice that Hodgson was developing almost a sense of mission with respect to man-eating lions and rogue elephants that were responsible for an increasing number of deaths among the Baluba of the waterways. He and I had several grim experiences with these destructive beasts but it was not until after I had left him to move into a new field that he really launched his campaign to rid the worst-plagued villages of these marauders.

Through the years that followed, though our stations were hundreds of miles apart, we met periodically and from time to time we traveled together among our old haunts.

Our last contact in the Congo took place in 1957. We were both thirty years older than when we had first pioneered in the Baluba country and I was then living in the United States. Teddy Hodgson was still at his task. He had gray hair and had grown stout. Yet he was surprisingly agile, his blue eyes were still calm and penetrating, his smile and humor still sparkled. He had built several larger boats in recent years and he continued to travel alone throughout his vast territory.

He was the undisputed hero of the Upper Congo. More than fifty lions had fallen to his rifle, besides a number of five-ton elephants. His exploits were spoken of by Africans, Belgian government officials and European traders from Kisale to Bukama and beyond. In some areas he had literally brought an end to terror of man-eating lions or rampaging elephants that had often wiped out the gardens of the villagers and even trampled men, women and children to death. All this, however, was only a sideline to the short, sturdy Lancashireman whose services in the field of religion, education and medicine had made him beloved in thousands of square miles of jungle and swamp. Across the territory churches and schools stood as witnesses to the influence of this one man who through three-and-a-half decades had fought disease, ignorance and cruelty and had faced countless personal dangers as he served others.

Then on June 30, 1960, came Congo independence—and utter chaos. Most of the several dozen missionaries associated with Hodgson had to be evacuated. Hodgson, as usual, determined to face the dangers of the hour. He had buried his beloved wife many years before in the Congo; his children were safe in England. Alone, he tried to penetrate into his cut-off parish and was finally forced to turn back by roaming bands of rebels. Between July and November news from him filtered through to us in America. He still wrote as graphically as ever, but there was a terrible sadness in what he wrote.

"There is not a white face to see or an understanding heart to talk to," he said. "Loneliness shrieks at you, however busy you become in your labours. . . . News is almost nil." Finally came his announcement: "Now I am back in Kikondja and just about to leave by car . . . this Katanga world is upside down."

He was compelled to leave his station and take up residence at the big Kamina military base occupied by U.N. forces. He continued to make excursions into the surrounding area, braving the perils of roving bands of young ruffians on the roads and trails.

On November 23, he left Kamina in an old truck to accompany a younger

colleague, also an Englishman, on a mission of mercy. They were carrying money and medicines for the mission work in an isolated region near the Katanga-Kasai border. Not far from their destination they were stopped by a band of insurgents manning a forest barrier. These men, some of whom had slipped in from the troubled Kasai, were unacquainted with Hodgson, the best-known white man of the great Kisale region hundreds of miles to the south. Noting the threatening attitude of these roving rebels, Knauf, the younger of the two Britishers, offered his own life if they would only spare his 60-year-old colleague. This Hodgson would never have permitted, but in any case the inflamed Congolese were bent on the destruction of the two men.

A small band of local Christians, unarmed and outnumbered, made a valiant but ineffectual attempt to save the missionaries. Hodgson and Knauf were marched off in the direction of the chief's village. Before they reached it they were cut down and brutally murdered. According to witnesses, they died praying.

It was several days before another young missionary and a U.N. pilot were able to land a helicopter near the spot where the two men had been butchered. Keeping the engine of their craft running, they stayed long enough to get the grim story from some of the local tribes people. They could find no trace of the two bodies.

So after almost forty years of devoted service to the Congolese, Edmund Hodgson died at the hands of the murderous few. It would never have happened had he been near his hardy fisher folk of the river and swamps. They would have had the numbers and the spirit to defend him.

He had, more than any other white man I had known during many years in Africa, literally identified himself with the Baluba and become one of them. Despite their different, often vicious practices and attitudes, he loved and served them without stint. Some of the Katanga's influential men were among his converts and students and occupy important places in Elisabethville.

There are uncounted numbers in the vast area of the Upper Congo waterways who remember him with unbounded gratitude because he touched their lives. When political stability has returned to the tormented Congo, as it will, I am sure, some of those grateful Baluba will help to build a better world among their own people.

Wherever Teddy Hodgson's battered body lies in the soil of the Katanga, his spirit and influence will live on among the river people to whom he gave his life, among whom he faced perils that few men have known and for whom he finally died as a martyr. ■

LET HIM LIVE WITH THE PIGS

Tong Chin lived in a mountain village on the East Coast of Formosa. His home was a shed which was part of a pig pen. He was in rags, couldn't speak Chinese, only tribal. He ate with his hands and his mother was anxious to get rid of him saying, "He can't do anything. He only eats." Her attitude explains why instead of living with her he existed with the pigs. He couldn't run away because he was blind. A more hopeless future than the one he faced is hard to conceive. But visit him now in a Christian Children's Fund Home for the Blind and listen to him recite his lessons and play part of a classic on the piano. In just a couple of months he has become a clean, bright and extremely appreciative boy. Modern teaching methods for the blind can accomplish miracles.

But what about the other needy blind or crippled, tubercular, leprous, deaf and children who are normal except for their cruel hunger? Some of them do not even have a roof over their heads and sleep in the streets—these refugee, cast-off or orphan children without a friend or guidance and who are neglected like a stray dog—these forsaken children whom mercy passes by?

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Christian Children's Fund, incorporated in 1939, with its 415 affiliated orphanage schools in 46 countries, is the largest Protestant orphanage organization in the world, assisting over 56,000 children. It serves, with its affiliated homes, over 35 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

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Rochester

(Continued from page 15)

friends of the church. The entire cost has now risen to about \$2,000.

Second, artistic standards should be high to command the respect of artists everywhere. Each entry was judged on its excellence as an artistic work and on its expression of some kind of religious idea, object or activity. The first year more than half of the entries were rejected. This year two-thirds of the work received was sent back. Commented one of the ministers: "One of the biggest jobs has been uncrating the stuff and then crating it up again."

Third, no religious faith should be excluded from the festival. Art representing all religions of the world should be considered and Catholics and Jews as well as Protestants in the community should be asked to take part in festival events and services.

The first festival chairman, like all her successors, was a pleasant, busy housewife with small children who found she "had to drop everything" to take care of the event's varied activities. "You don't go bowling and you don't sit down and sip coffee with the girls," she said, "but you know it's worth it."

Announcements of the festival, plus application forms for artists, were sent that summer to about 300 churches, museums, art galleries, universities, camera clubs and individuals in Rochester and other parts of the country.

The volume of art works that began arriving at the church office that first year was staggering. The total came to 40 musical anthems, 25 plays, 140 prints and slides, at least 200 sculptures and paintings and more than 100 poems—from 25 states and Canada. Most of it was from Rochester, though a lot came from the West Coast. "That trend has continued ever since," an official said with some amazement. "They're extraordinarily productive out there."

For judges, the committee drew on Rochester's cultural resources. Men and women of high caliber in every category volunteered their services. In music, Dr. Howard Hanson, the composer, conductor and director of the Eastman School of Music, has been a judge every year.

"We had some moments figuring out just what religious art really is," said one judge with a smile. "But over the years we've been able to iron out most of the ambiguities."

At times the judges had to do some sleuthing. Investigation showed that some of the paintings had been deliberately altered to look "religious." They discovered that one painting, originally shown under the title *Philosopher*, had been submitted with a dubbed-in religious object and the title *Prophet*.

As that first spring drew near a local television station and Colgate Rochester Divinity School agreed to present six weekly, half-hour television shows dealing with religious art and promoting the festival. Local newspapers recognized the event's uniqueness in detailed, well-placed articles. Public and educational institutions publicized it. Clergymen in many Rochester churches of various faiths brought it to the attention of their congregations.

The plan of the first festival set the pattern for all succeeding ones: an awards banquet for the outstanding artists, judges, committee, exhibitors and the public early in the festival; one or two nights, also during the first days, for the religious drama; finally a concert of contemporary choral music on one of the festival's last nights.

The painting, sculpture and photography exhibits are open morning, afternoon and evening each day of the 10-day festival. A booklet containing the best poetry submitted is published and distributed at the gallery.

At that first festival in 1959, more than 1,000 persons outside the church visited the gallery and hundreds more attended the play and concert. Two weeks after the first festival ended, the committee began planning for the second one the following spring. This time they added a number of special seminars during festival evenings led by prominent local artists, educators and clergy. More than 100 attended the seminar that asked, "What is Religious Art?" Dozens spoke their opinions, some heatedly, and discussion ranged over many subjects including art appreciation in general. One of the leaders, a photographer known for his artistic sensibility and dry humor, ended the evening by paraphrasing a philosopher: "When a work of religious art and a viewer come together and there is a hollow sound, it is still to be proved who is at fault."

The Rochester experiment has become an event of nationwide scope. But its leaders emphasize that a great deal of good can be done on a smaller scale, too. Said one minister: "A church that does not have the nerve or yen to do it on a national level can probably more successfully present an arts festival limited to its own, local community."

Since the festival's inception scores of churches throughout the nation have requested information from Rochester on how similar events could be set up. Religious leaders are aware of its special spiritual benefits.

And so are the followers. One housewife, in a letter to a local newspaper, said she believed the festival was a "spark that will help to light the way in giving more expression to our religion in these hurried days when man is too busy to listen to God's word." ■

CHRISTIAN HERALD

THE NEW BOOKS

Reviewed by **DANIEL A. POLING**
RUTH M. ELMQUIST

FRESH FROM THE COUNTRY, by "Miss Read" (Houghton Mifflin, N.Y., 221 pp., \$3.50).

This is the kind of novel that is difficult to find these days; it combines skilled writing with perceptive characterization and depth.

Plotwise, it is the story of young Anna Lacey, just out of college and "fresh from the country," leaving home for the "big city," where she will have her first job teaching school. However, though unaccustomed to urban life, Anna evaluates and solves her own problems, for she is rooted in the best values of life. She reacts with intelligence to the change from country to city living, her new colleagues from varying backgrounds whom she comes to understand; she appraises the self-seeking and self-centeredness of many and from the appraisal reaffirms her own convictions.

As always, "Miss Read's" book means reading enjoyment, plus a subtle message. (A CHRISTIAN HERALD's Family Bookshelf selection.)—R.M.E.

THE MAKING OF A MINISTER, the Autobiography of Clarence E. Macartney, edited by J. Clyde Henry (Chapel Press, Great Neck, N. Y., 224 pp., \$3).

For me, this is one of the most moving personality stories of a decade. Clarence Edward Macartney was one of the greatest preachers of his time—always Scriptural, utterly fearless, and without a peer as a pulpit orator. His churches in Philadelphia and in Pittsburgh were the sounding boards of an unflinching evangelical and evangelistic purpose and faith. Particularly illuminating is Dr. Macartney's testimony on the controversy that shook the Presbyterian Church upon its theological foundations. Tender and heartwarming are the incidents of childhood, school days, home life, and friendship associations.—D.A.P.

ONE HUNDRED CHILDREN, by Lena Kuchler-Silberman (Doubleday, N. Y., 288 pp., \$4.50).

This is the swiftly moving story of the woman who led a pathetic army of Jewish children from Poland to England. The reader is reminded vividly of that other story, *The Small Woman*, who led Chinese children on a similar trek. The story is told with compassion and tenderness. This is an heroic tale.—D.A.P.

WISDOM FOR OUR TIME, edited by James Nelson (W. W. Norton, N. Y., 267 pp., \$4.50).

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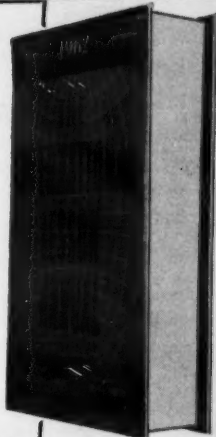
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PETER FREUCHEN'S BOOK OF THE ESKIMOS (World Publishing, Cleveland, 441 pp., \$7.50).

This volume is perhaps the most important that has yet appeared in the life record of the Eskimos. Certainly the author knew them more intimately than any other man of our generation. A great and authentic adventurer himself, he has poured the full stream of adventure into and through these pages. The story is immense in scope, intimate as to the writer himself, filled with excitement, and it reads better than fiction.—D.A.P.

THE QUIET CRUSADERS, by Henry L. McCorkle (Friendship Press, N. Y., 175 pp., \$2.95).

This dramatic little book tells eloquently the stories of a score of dedicated Christians in a dozen Latin American countries. Through toil and pain and even death, they have released the good news of Jesus Christ to men, women and children. As teachers, evangelists, industrial workers, and as leaders in many other fields, they have made their faith come alive for others. These are indeed "the living mission" in Latin American countries.—D.A.P.

THE RED FOUNTAIN, by Jeanne Montupet (St. Martin's Press, N. Y., 336 pp., \$4.95).

A novel of timely distinction, this is the story of the French in Algeria from the earliest pioneering period into the beginning of the present tragic era. These pages are crowded with the bloody realism of strife between Moslem and Christian, Arab and French.

But there is beauty everywhere, and though the book is mature it is never offensive. It has been referred to as the *Gone With the Wind* of French Algeria but its distinctions are quite its own. Inevitably history and love, which are well mingled, center in the Roman Catholic faith but readers of every faith will find it inspired reading.—D.A.P.

MARRIED TO TOLSTOY, by Cynthia Asquith (Houghton Mifflin, Boston, 288 pp., \$5).

This biography of distinction is one of the most moving of all the volumes that have been written about the immortal Russian, and emotionally, for me at least, it is the most moving. Sonya, Tolstoy's wife and the mother of his 13 children—born in 23 years!—was a woman of distinction in her own right. The ardor with which the marriage of these two was consummated and continued through so many years in itself is an epic story. The poignancy of the last fated years has seldom been equaled or even approached in the marital story of any other husband and wife. Particularly distressing are the episodes of the

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later years. And the interference of Tolstoy's closest male associate, Chertkov, whatever the character of the relationship between the two men, had tragic results for Sonya and for the entire Tolstoy family. Here is a volume of high literary quality filled with exciting reading.—D.A.P.

THE NEW-TIME RELIGION, by Claire Cox (Prentice-Hall, N. Y., 248 pp., \$3.95).

An exciting book which moves rapidly across the contemporary religious scenes and activities of the United States. The material is highly provocative but objective and fair. Vital issues are discussed by church leaders who deal with birth control, segregation, divorce, alcohol, Sunday laws, et al. The political debate of 1960 is given its proper setting. This author reveals a refreshing discernment and a scintillating quality of appraisal as she moves into the theological and social areas where churchmen divide and subdivide! A constructive, accurate, up-to-the-minute comprehensive volume.—D.A.P.

SKETCHES FROM LIFE OF MEN I HAVE KNOWN, by Dean Acheson (Harper, N. Y., 206 pp., \$4).

In this book President Truman's Secretary of State has written with characteristic brilliancy. His sketches from life include Ernest Bevin, Robert Schuman, Winston Churchill, General Marshall, Konrad Adenauer, a Russian gallery, with word pictures from the Senate of the United States and from Vienna. The author completely omits all that relates him to the debacle in the Far East—the withdrawal from Korea, the "White Paper," etc.

There is no chapter on Alger Hiss. Always Dean Acheson looked to Whitehall, to Europe, and this volume by its omissions as well as by its inclusions underscores his failures and prejudices. What he writes about U. S. Senator Taft is not to his credit and his reference to the "defeat" of Douglas MacArthur calls attention to the disaster which was not MacArthur's but very largely his own. Of the chapters between these backs, I like best "Ernest Bevin."—D.A.P.

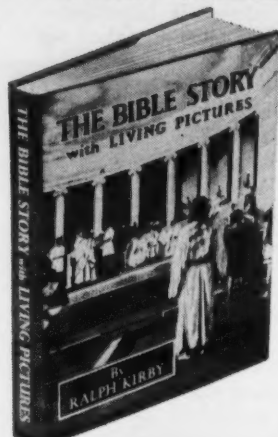
A LAUGHTER IN THE LONELY NIGHT, by Henry Viscardi, Jr. (Erikson, N. Y., 338 pp., \$5).

A dramatic, deeply moving story of 15 men and women who overcame physical handicaps to achieve success. The author himself was born without legs, and the reader of this volume cannot escape the conclusion that his achievements in service to his fellow men would not have been had he not been so born. There is beauty as well as brutal realism on these pages, torture and ugliness too. Mature reading and not for church libraries but dramatic and compelling.—D.A.P.

IF A MAN ANSWERS, by Winifred Wolfe (Doubleday, N. Y., 261 pp., \$3.95).

A rollicking story that promises to become naughty but never keeps the promise. Even so, it is not a disappointment. Light and zestful reading, filled with entertainment.—D.A.P.

SEPTEMBER 1961

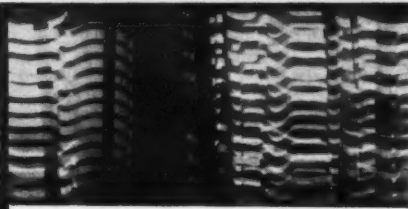


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NEW

Reviewed by

MARION W. FARQUHARSON

MUD PIES AND OTHER RECIPES, by Marjorie Winslow. This cookbook for dolls is going to be a much-loved book, but will it be loved most by mothers, aunts and grandmothers, or by little girls young enough to retain an interest in mud pies and sand tarts but old enough to notice Mother's ways of entertaining? The book is a gem and a treasure, both the idea, so beautifully and humorously carried out, and the period drawings by Erik Blegvad which follow the mood so well. There are 40 recipes and 4 menus for special occasions. Summer Luncheon Menu: Daisy Dip, Marigold Madness, Dandelion Souffle, Tossed Leaves, Putty Fours, Iced Rainspout Tea. (Macmillan, \$3.)

TELL ME SOME MORE, by Grosby Newell Bonsall, pictures by Fritz Siebel. In one of the more imaginative "I Can Read" books for first grade a child's excitement in the treasures of the library is portrayed as a little boy tells of the place where he can hold elephants, camels and giraffes in his hand—and proves it! (Harper, \$1.95.)

HAILSTONES AND HALIBUT BONES, adventures in color by Mary O'Neill, illustrated by Leonard Weisgard. With imagination and feeling the author has described 12 colors in rhyme. There are three or four pages for each color with brief, rhymed text and restrained illustrations. Feelings have color, as well as objects, and the author has brought this out in her text.

*Black is beauty in its deepest form,
The darkest cloud in a thunderstorm.
Green is an olive and a pickle
The sound of green is a water-trickle.*

The strange title doesn't quite fit the mood of the book. (Doubleday, \$2.95.)

LITTLE ELK HUNTS BUFFALO, by Jessie Brewer McGaw. Indian picture writing in simple lines on buff pages with touches of red tells this brief story of an Indian boy's first buffalo. One sentence stretches across each spread to make sure the pictures are understood. Boys of 6 to 9 will like this. (Thos. Nelson, \$2.95.)

THE PERIWINKLE STEAMBOAT, written and illustrated by Clay Lancaster. A wealth of imaginative detail has gone into this story of Timmy's adventures on a magic steamboat which rode right up to his window on the waters of a flood. A dog, a squirrel, a cat and a goose share his adventures which are charmingly pictured in detailed ink drawings. The amazing adventures as Timmy and his friends are guests in one strange home after an-

CHRISTIAN HERALD

BOOKS for CHILDREN

other may have been a dream, but the next morning there's one small piece of evidence that makes them real. (Viking, \$2.50.)

CUT AND PASTE, by Minoru Kuwabara, K. Hayashi and T. Kumamoto. This fine book will be a real inspiration for creativeness in children of all ages. It's imaginative in conception and the ideas for cutting and pasting depend on materials to be found in most homes. Illustrated with brightly colored pictures of Japanese children's own work. Highly recommended. (McDowell, Obolensky, \$3.95.)

THE MOUNTAIN DOOR, by Rosalie Fry. A delicacy of words and line characterizes Rosalie Fry's dainty tales and pen drawings. There's usually a fairy touch in them, and this one tells of a changeling child, 12 years old, who frees her human counterpart, little Nell, who had been stolen by the fairies years before. The two wander over the mountain, find friends and a home, but it's some time before Fenella realizes that she does not want to return to the fairies. (Dutton, \$2.95.)

WILD VENTURE, by James Ralph Johnson. Boys who dream of living a Robinson Crusoe existence will like this story of two boys who decide to spend two weeks in the southern Appalachians, with no equipment but a knife, finding their own food and shelter. Stung by a newspaper editorial comparing "soft" modern boys with the self-reliant Daniel Boone, the boys start out to prove their skill at woodcraft. Not as well worked out in plot or characterization as *My Side of the Mountain*, by Jean George (Dutton), nevertheless the book has interest and merit. (Follett, \$2.95.)

PATRICK HENRY, *Firebrand of the Revolution*, by Nardi Reeder Campion. Young people will be inspired by this lively biography of a man dedicated to the cause of liberty and able to fire others with his enthusiasm. Not only Patrick Henry but his contemporaries, Thomas Jefferson, George Washington, John Adams, Benjamin Franklin and others—all live in this well-written book. (Little, Brown, \$3.75.)

OOKA THE WISE, *Tales of Old Japan*, by I. G. Edmonds. Wise indeed are these brief tales of a Japanese "Solomon," a kind old judge who used strange methods to solve his cases and dispense justice. Many of the brief tales would make fine stories to tell. (Bobbs-Merrill, \$3.25.)

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CHRISTIAN HERALD

New Records

Reviewed by GEOFFREY O'HARA
and RACHEL HARTMAN

A RECORDING which many of you are going to want is the Franz Josef Haydn oratorio *The Creation*, recently released by Broadman (LPS 445-33573, 2 discs). From the angel Raphael's "In the Beginning" to the final chorus, "Sing the Lord, Ye Voices All," this record is most rewarding. The jacket gives the complete text so that every word of this inspiring Biblical work is a joy. Program notes provide interesting information about the composer and how he felt about this, his greatest work.

Sing-alongs continue to grow in popularity. The Ralph Carmichael Chorus has an attractive one titled *Sing . . . With Us* (Christian Faith, 1391). A leaflet gives the words for *Leaning on the Everlasting Arms*; *There Shall Be Showers of Blessing*; *It Is Well with My Soul*; *Amazing Grace* and other old favorites.

When the youngsters come home from church camp they wish for someone to sing with them such songs as *Tell Me Why*, *Down in the Valley*, *Kookaburra* and *Ash Grove*. Now they can sing along with a record, *Sing a Song with Guin Around the Campfire* from *Bethany Records*, St. Louis, Missouri. It is a happy choral record with all the camp favorites against unusual instrumental backgrounds. Companion disc is *Sing a Song with Guin and All America* which includes old-time songs such as *Skip to My Lou*, *O Suzanna*, *Waiting for the Robert E. Lee*, *Little Brown Church in the Vale* and *Home on the Range*.

Something Sunday-school teachers and junior choir directors have been looking for is *A Joyful Sound* (Word Records, W 3137 LP) which has a children's choir singing high-quality religious songs for children under the direction of Mabel Stewart Boyter. Piano background is kept simple and the sweet young voices are most appealing. There is a good selection of seasonal carols including *Let Us Go to Bethlehem*, *Once to Jerusalem Jesus Did Come* and songs for any day: *God Our Loving Father*, *Jesus Lived in a Little House* and *I Can Light a Candle*.

You may enjoy a couple of new quartettes we have heard recently. In *The Christian Brothers* (Capitol T 1558) four singing ministers blend their voices in a really "old-time re-

ligion" record, with the usual excellent Capitol results. *Old-Time Religion*; *His Hand in Mine*; *I Bowed on My Knees and Cried Holy*; *Circuit Ridin' Preacher*; *Someone to Care*, and others.

The Bob Jones Songfellows (Corner Stone, BJ 751 LP) is a pleasing bouquet of sacred ballads with modern popular song styling. *O, How I Love Jesus*; *His Love*; *Sho' Do Need Him Now*; *Up Above My Head*; *Not My Will*; *Known Only to Him*; *I Found the Answer*; *Listen, Look Up*.

Just announce Beverly Shea and it is enough for this reviewer. Tenderly *He Watches* (RCA Camden, CAL 653) is an excellent recording with chorus and orchestra. Includes *Jesus Loves Me*; *Sunrise*; *Take My Mother Home*; *He Died for Me*; *Once and Only Once*; *My God and I*; *The Army of the Lord*. In *Crossroads of Life* from RCA Victor (LPM 2252) Shea provides beautiful hymns excellently sung, also backed by a fine choir and orchestra conducted by Nathan Scott. *The Wayside Cross*; *He'll Carry You Through*; *Lead Me, Saviour*; *Never Give Up*; *In the Hour of Trial*; *Let Jesus Come into Your Heart*; *Until Then*; *Lead Me Gently Home*, *Father*; *Jesus, Saviour, Pilot Me*.

Bill Hayes has the voice, delivery and enunciation to give us *Songs of Faith and Inspiration* (Kapp, KL 1176). Accompanied by the Morning Star Choir directed by Richard Wolf, he comes up with a splendid disc. *Were You There?*; *I Walked Today Where Jesus Walked*; *Abide With Me*; *Just for Today*; *Ave Maria*; *One God*; *His Hands*; *The Lord's Prayer*; *The Prayer Perfect*.

Zondervan's Norman Treigle, Baritone with Scott Douglass Orchestra and Choir (ZLP 569) is a fine record. *No Heavy Crosses*; *Moment by Moment*; *Jesus Has Loved Me*; *I Love to Tell the Story*; *I Am Not Worthy*; *Open the Gates of the Temple*; *Amazing Grace*.

You'll find brand new music on small (7") discs from *Symbol Records*, Phoenix, Arizona. *Mansions in the Sky* has four spiritual-type songs with a pronounced beat written by Charles S. Poling, brother of *CHRISTIAN HERALD's* editor, with music by Molly Tolby, sung by the YMCA Chorale. Dr. Charles Poling tells Bible stories to children on *Sing Me a Story* and reads his poems about Baby Jesus and the boy David. *Symbol* also has an original Christmas record titled *Desert Noel*.

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Fallacy of the Elsewhere

(Continued from page 32)

serves to show us how far we have come since then. No environment for Christian culture existed and the idea of progress was yet to be born. It was a time when the Greco-Roman world resigned itself to the drab proposition that life is but a vain eternal recurrence leading nowhere. Would you like to have been with Him then?

Others are victims of the fallacy of the elsewhere in point of place or geography. Generally we are like soldiers. They like where they've been and where they are going—but not where they are now. So that they are never really anywhere. (And I say this kindly because I was a soldier chaplain for the years of the Second World War.)

Many of us who return from vacations agree that a change of scene and climate is a wholesome thing. A different set of physical, mental and spiritual muscles is put into play, and that is rest. But many will rise up to say that my temporary change of residence or my far travels did not permanently solve any of my problems, for when I returned home I found the same cares, difficulties and troubles staring me in the face. Ah, the fallacy of the elsewhere.

So a man says, I have failed here, I think I could succeed in California or Canada. The answer is obvious again. Failure here is usually followed by failure in Cleveland or Detroit. All of us have seen this happen so often with those in the professions, with business men and women—people who are looking for the ideal situation somewhere else. They do not seem to realize that the now and here are the great eternals.

Nearly half the ministers I meet at church conventions want to move to some other parish where a more ideal situation exists for their health or their talents, and where the opportunities for service seemingly will be multiplied. Yet the great Frederick Robertson of Brighton, England, rated by many the greatest preacher of the English-speaking race, served a parish with 600 members and preached in a sanctuary that would seat less than 400. William Allen White, author, journalist, patriot and reformer, lived in Emporia, Kansas, a town of 14,000, until the day he died. On fishing expeditions with our companions we are annoyed time and again by people who insist that a better spot to wet our lines is just 50 yards away. They'll bite better there!

Many of us are acquainted with that matchless devotional classic from the 14th century, "The Imitation of Christ," by Thomas à Kempis. In the first book of this classic, this saint of the church wrote these words: "Though thou run

hither and thither, thou wilt not find peace, save in humble subjection to the authority of Him who is set over thee. Fancies about places and changes of them have deceived many."

Even the little town of Nazareth, where Jesus grew up, was a victim of the fallacy of the elsewhere in point of place, or geography. As a young man Jesus returned to His home town to announce the beginning of His glorious ministry and His Messiahship. He did it on the Sabbath in the synagogue in these words of hope and healing from Isaiah, repeated in the fourth chapter of St. Luke: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

And then Jesus added: "This day is this scripture fulfilled in your ears." And they all wondered at the gracious words that proceeded out of His mouth. But then someone questioned, "Is not this Joseph's son?" And there arose a tumult in the synagogue and they thrust Christ out of their city, His own home town.

You see they were in effect saying, something wonderful is going to happen in Israel, but it can't happen here. Nothing exceptional can happen in Nazareth. Somewhere else, but not here. It simply can't happen here. Ah, the fallacy of the elsewhere, and because of it Jesus could perform no mighty deeds in the town where He was reared. It is a queer trick of the human mind that reserves the magic of great happenings for some other place or some other time.

You see, like many of us those people were looking for the perfect situation, the perfect place, for the magic of great happenings. But friends, herein lies what is probably the most tricky delusion of the human mind. And what is it? It is this: that, given a perfect situation, a perfect person or a perfect event will result. This is a giant delusion because it simply doesn't turn out that way. Ask Adam and Eve. They had a perfect environment in the Garden of Eden and a perfect heredity because they came straight out from God. And look what happened to them!

Again many are victims to this fallacy in the social realm. Because of their social maladjustments they have made a lot of enemies and they rationalize by saying, "If I could only get going with another group or another gang, I might be a social and business success." But, if one does not get along with the group he is with, he is likely soon to be at outs with any other group to which he might flee. The laws of

friendship and human relations do not vary one jot from Newfoundland to the South Sea islands.

But most of all the vast majority of us are victims of the fallacy of the elsewhere in the moral realm. In the grips of a destructive habit, one says, "If I could only shake this town and move, it would be easy to start with a clean record somewhere else. I could then quit excessive drinking, I could give up lying about and cheating my fellow man, I could conquer the sins of the flesh and change the negative attitudes that are ruining me—if only I could start over somewhere else—in another town." It won't work, beloved. Robert Louis Stevenson nailed this fact down when he said in *The Amateur Emigrant*: "You cannot run away from a weakness; you must sometime fight it out or perish; and if that be so, why not now, and where you stand?"

You see, a change of scene does not mean a change of heart. We cannot move away from our weakness because we cannot move away from ourselves.

Small wonder then that Jesus kept saying, Repent—make a new start here and now, for the kingdom of Heaven is at hand. And then our Lord went on to voice His faith in our possibilities; to discover our divine and therefore our real selves; to give us cosmic and personal backing for our new spiritual quest; and to hold forth to us a love that will never let us down.

The life of Jane Addams of Hull House on Chicago's west side is a moving commentary on the fallacy of the elsewhere, and an abiding challenge of the eternal now and here. Because of her social settlement work with the poor and underprivileged, Miss Addams was one of the few women ever to receive the Nobel Peace Prize. She made poor boys and girls rich in the character and tradition of our early founders and in the basic elements of good citizenship. She used all her influence for social justice for the immigrant, for the Negro, for the laborer, for the rights of women and children.

The secret of Miss Addams' benevolence and her passion for social justice lay in two questions—questions which were the driving force of her fruitful life. Those questions were: "When, if not now?"—and "Who, if not you?" She was thus a woman who believed in the eternal now and here as related to the God-given potential of living souls.

Jane Addams died in 1935, but we will always be indebted to her, not only for her pioneering benevolent work, but also for the two haunting questions she left behind; and into her two questions let me insert a third—questions that explode the fallacy of the elsewhere:

"Where, if not here?"

"When, if not now?"

"Who, if not you?" ■

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Daily Meditations

By ROBERT E. LUCCOCK

Friday, September 1

READ: ACTS 3:1-6

In Ignazio Silone's novel *Bread and Wine* Marta says to Nunzio, "This ring is my birthday present to Don Benedetto." Replies Nunzio, "My dear lady, you make your brother a greater present every day . . . you have made him the gift of every single day of your life." With such a gift to Christ, no other can compare.

We would give Thee the best we have—the days of our years. Use them and use us, for Thy name's sake. Amen.

Saturday, September 2

READ: PSALM 13

One of Chon Day's cartoons in *The New Yorker* shows a man looking into a mirror and saying rather desperately to his reflection, "You're all I've got." Poor soul! Most people know only too well how he feels in this age of loneliness, even loneliness for God. Part of the trouble is that we have not spent enough time consciously in God's presence to be altogether sure that we are never alone but that "the Father is with me."

Upon Thee would we meditate both day and night, our Father, till we are persuaded of Thy presence, and Thy upholding arms. In Jesus' name. Amen.

Sunday, September 3

READ: PSALM 43:1-5

An editorial in the *New York Times* recently pointed out that many of the greatest scientific discoveries were made by what is known as "serendipity." The word means "the faculty of making happy and unexpected discoveries by accident." But as Pasteur recognized, "Chance favors the prepared mind." Great discoveries come often by chance—but usually to the prepared

mind and heart. Let us cultivate the faculty of serendipity.

Send out Thy light and Thy truth, O God, and let them lead me to Thy dwelling. For Christ's sake. Amen.

Monday, September 4

READ: GENESIS 2:15

Douglas Steere recognizes a truth in this verse: that work is made a part of the order of creation from the very outset. It is part of the tragedy of modern life that so much of the work men do does nothing for the "tilling and keeping of the garden that is creation." Change these conditions we must, where we can. But Labor Day is a good time to meditate on what work one might do *beyond daily necessity*, that would give him a part in the forming and keeping of creation as God meant him to have.

May our worship lead us to creative work, and may our work itself be a worthy worship of Thee. In Jesus' name. Amen.

Tuesday, September 5

READ: MATTHEW 17:1-8

The Romance of Mountaineering, by R. L. G. Irving, contains a striking photograph showing the incredible Mont Blanc in France. Dark clouds completely envelop the middle slopes but above, the ultimate peak towers high into the blue sky. "Clear of the Brooding Cloud" reads the caption beneath the picture. So does any mount or moment of spiritual transfiguration take us clear of the brooding cloud. By communion with God the brooding cloud of anxieties and limitations is left beneath us for a time of renewal at the heights of heaven.

From the heights above the clouds of earth may we hear Thy voice, O God,

feel Thy hand and know Thy love. Through Christ our Lord. Amen.

Wednesday, September 6

READ: MATTHEW 17:9-12

But Peter, James and John had to come down the Mount of Transfiguration. Jesus would not have them building booths in which to linger for a long time. Transfiguration does not last indefinitely; hard duties await us at the foot of the mount. The Son of Man (and His followers!) will suffer. But if the communion above the brooding cloud has been real, we do not need to fear the return into the shadows.

Come with us, O God, through days of suffering and shadow, demands and duty, waiting and work. For Jesus' sake.

Thursday, September 7

READ: II PETER 3:1

John G. McKenzie points out that memory can be a guardian angel instead of an evil spirit. A well-stored mind is a mighty resource against days of great demands. Poetry lovers will call upon their favorite passages, lovers of travel their happy recollections, bereaved souls will substitute for their sense of loss gratitude for the long years they had their loved ones. We must each day or week add some treasure to the mind that may sustain us "by way of reminder."

Great peace is ours, O God, when our minds are stayed upon truth, beauty and goodness that are not withered or shaken. In Jesus' name. Amen.

Friday, September 8

READ: II CORINTHIANS 4:16; 5:1

Victor Hugo once said: "When I go down to the grave I can say, I have finished my work; but I cannot say I have finished my life; my day's work

CHRISTIAN HERALD

will begin again the next morning. My tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open in the dawn."

Praise be to Thee, O God, that Thou dost not lead through the way of life to a blind alley but to a home eternal in the heavens. May we journey with joy to that journey's end. For Christ's sake. Amen.

Saturday, September 9

READ: PSALM 22:4, 5

A recent book by André Senet is called *Man In Search Of His Ancestors*. The title suggests an enterprise upon which every man should be engaged: the search to find and claim his spiritual ancestry and heritage. Who are the forebears of your mind and heart? Who are the ones who fought the good fight, kept the faith in the great struggle gone by? Is their faith, their loyalty, their love coercive of your faith, courage and love in the present time? We can claim as our "fathers" those whose inheritance we will preserve.

May the spirit of the great ones gone before us fall upon us and adopt us as heirs of the goodly heritage. In Jesus' name. Amen.

Sunday, September 10

READ: JOHN 6:35-40; 48-51

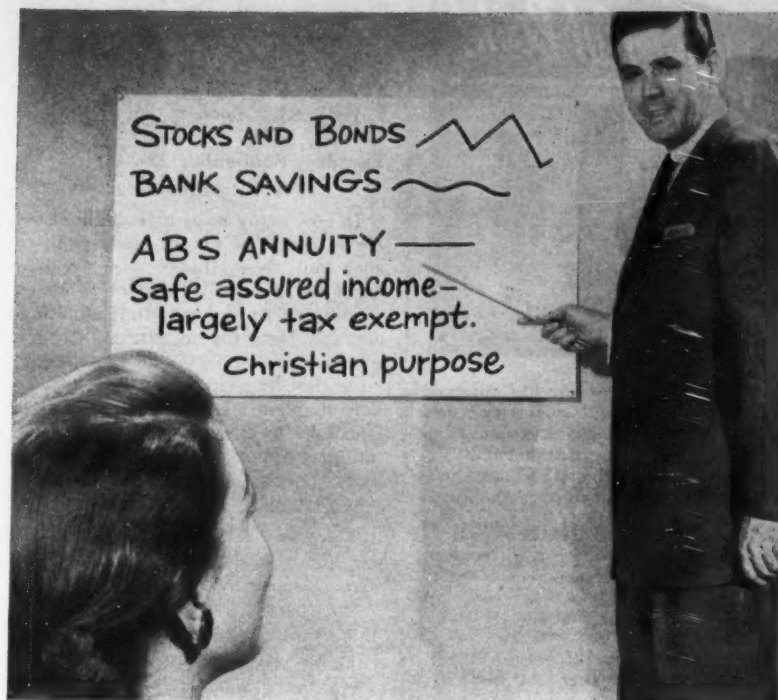
This week we shall consider the six figures of speech which John reports Jesus used to describe Himself. First—the *Bread of Life*. I am God's food, Jesus is saying; if you will feed on me your hunger will not go unsatisfied. What hunger does he mean? In the valley of the shadow we hunger for the bread of comfort. In the valley of decision we hunger for the bread of strength. In the Valley of Achor we hunger for the bread of hope, in the valley of sin, for the bread of forgiveness; in the valley of doubt, for the bread of faith. Christ is bread for every hunger in our souls.

Satisfy us early by Thy mercy, O God, that we may feed on Thee. In Jesus' name. Amen.

Monday, September 11

READ: JOHN 14:1-7

Two thousand years have not reduced Christ's claim to the right of saying: "I am the truth." *He is the truth about God*; through Christ we see that God is love. *He is the truth about man*; through Christ we see that man is a creature who can know God. *He is the truth about God and man*; in Christ God has visited the earth for man's redemption. *He is the truth about man and his neighbor*; in Christ we find the meaning of life in a cup of water given



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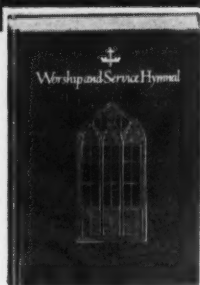
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to one in need. The Space Age has changed none of these truths.

Send down Thy truth, O God, so that we may know it to be truth for us. For Christ's sake. Amen.

Tuesday, September 12

READ: JOHN 10:7-9

In how many ways is Jesus the door! He is the door of our protection, to keep out those things which would harm the soul. He is the door by which we gain access to peace, understanding, courage. He is the door through which a person can move out of himself into larger loyalties, and through which he may find entrance to freedom. When Christ keeps the door of your soul, no mortal harm can break in and the mortal prison of self cannot confine you.

Let it be by Thee that we go in and out and find occupation and nourishment. So may we live. For Jesus' sake.

Wednesday, September 13

READ: JOHN 10:11-18

George Buttrick has observed that sheep are among the most foolish of all creatures; they will nibble themselves into the wilderness till they are beyond sight and sound to recall them. We do the same: nibbling ourselves into alcoholism, by little dishonesties into irreparable infidelities, by careless neglect of little things into tragic betrayal of great trusts. We need a shepherd to keep us each day. Will you bind yourself to the Good Shepherd, taking His forgiveness for your freedom, and His love for your loyalty?

O King of Love, Thy goodness never faileth. Keep us and lead us through both deep valley and green pastures. For Christ's sake. Amen.

Thursday, September 14

READ: JOHN 8:12-19

From the top of East Rock above New Haven one can trace the route of the Connecticut Turnpike by its blue-white lights. A spectacular string of shining lights marks the way of the turnpike across the city in the night, through deep blackness, through glitter and glare of other lights. But always the way of the turnpike is clear. So Jesus marks His way across all the world and down the darkness of history—bright illumination through the darkest nights of earth.

O Light of the World, shine for us with a radiance no darkness can put out. Amen.

Friday, September 15

READ: JOHN 15:1-11

During a late winter ice storm a large

branch came down from the apple tree. In May, even on the brush pile, it put forth seemingly miraculous green shoots, even tiny blossoms. But after a week the blossoms fell off. The leaves withered. Later in the summer while fruit budded on the tree, the branch which had fallen lay dead on the rubbish heap.

"As the branch cannot bear fruit by itself, unless it abides in the vine; neither can you, unless you abide in me." (RSV)

May we nourish heart, mind and soul on Christ, and so bear much fruit. For His sake. Amen.

Saturday, September 16

READ: JOHN 21:24-25

If the author of this Gospel were here today, I would be eager to say to him: "Long ago you wrote in an evil time that the light of Christ was still shining. The evil of more than half a century had not put it out. Now more than 18 centuries have come and gone since you wrote your Gospel—and the Light still shines in the darkness of our century. No darkness has ever put out that Light. No famine ever exhausted that Bread, no adversity ever drove away that Shepherd, no power ever closed that Door. You were right, that life about which you wrote has been the Way, the Truth, the Life."

Even so, come, Lord Jesus, and be unto us Light, Bread, Shepherd, Truth and Doorway into life that is life eternal. For Thy great mercy's sake. Amen.

Sunday, September 17

READ: LUKE 4:18, 19

Jesus was sent to proclaim release to the captives. From what captivities might He release us? For one, the calendar. Forgetting the wisdom and inheritance of the past or unmindful of the future, we become prisoners of the moment. On the other hand when, in response to Christ, we cherish both our father's fathers and our children's children, we are liberated from bondage to now and make this present moment the acceptable year of the Lord.

Free us from the tyranny of living only for today, but let today be the inheritance of yesterday's best and the promise of tomorrow's fulfillment. For Christ's sake. Amen.

Monday, September 18

READ: JOHN 4:21-24

Jesus also releases us from captivity to a map. The Samaritan woman as well as the Jews were prisoners of a place, a holy mountain, Jerusalem. It is always easy to become prisoners of the places where we live. Forgetting

CHRISTIAN HERALD

people who are far away, not recognizing that we might learn from others, we are hemmed in by the cosy little ways we've always thought and managed. The Gospel releases us.

*In Christ there is no East or West
In Him no South or North
But one great fellowship of love
Throughout the whole wide earth.
Amen.*

Tuesday, September 19

READ: I CORINTHIANS 13:12

Yet a third captivity from which Christ releases us is bondage to a mirror. Jesus turns our mirrors into windows. This is not quite what Paul had in mind but, studying our own reflections, Christ does turn us to see the whole world and consider the needs of others. What a release when Christ takes the coating from behind the glass through which we look so that we see through to what he would show us.

*Open our eyes that we may see Thee
face to face and so be set free from
ourselves to love Thee. For Jesus' sake.
Amen.*

Wednesday, September 20

READ: PSALM 65:9-13

As we move from summer to fall let us consider how the season of autumn could be sacrament for us of God's truth. Most prominently this is the season of harvest. Abundance is everywhere manifest—fulfillment of that which has been promised and implicit through the year. Autumn brings the reminder that it is by God's providence that we are fed. Our dependence upon nature should signal also our dependence upon God for growth in mind and soul.

We thank Thee, God, for the blessings of every harvest by which we are sustained. In Jesus' name. Amen.

Thursday, September 21

READ: MARK 4:1-9

Autumn also brings sacrament of another truth: whatever a man sows, that he will also reap. This is the season which proves as a general rule whether a man sowed good seed or poor, whether he faithfully cultivated or allowed weeds to grow. You do not pass a magnificent stand of tall corn where a man carelessly scattered a few seeds to the winds last March. Transfer the picture of an abundant harvest to your own life and it may prove sacrament.

Help us, Lord, to sow the seeds of compassion, generosity, integrity, that in due season we may reap the fruits of Thy Spirit. In the blessed name of Jesus. Amen.

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Friday, September 22

READ: JOHN 9:4

No season brings more glorious beauty than fall's flowering foliage and fruit. Yet we always feel a kind of urgency about it; it is so soon gone. Do we not say every year about this time, "We must take advantage of days like this. We won't get many more." This is the urgency of our own lives; winter will succeed the harvest. Thank God that autumn comes when we may yet work, and prepare for the final reckoning of the years.

Speak to us through the signs of this season, our Father, that we do not postpone what cannot be done except right now. In Jesus' name. Amen.

Saturday, September 23

READ: JOHN 11:25, 26

A cartoon shows one caterpillar saying to another as he sees a butterfly, "You'll never get me up in one of those things." Nature will, nonetheless, get him up in one of those things. But a man can say to his soul, as he stands in the prospect of a shared life with God, "You'll never get me up in one of those things." And that man can mean what he says. But autumn is the time when we may bind up that which the years have broken, confirm the best which the seasons have brought, consecrate the full maturity of the years to God.

Help us even now, O God, to enter into the life which is eternal because it is shared with Thee. For Christ's sake. Amen.

Sunday, September 24

READ: ISAIAH 40:27-31

This week the seven meditations will take us through the seven attitudes of prayer. We begin with the mood of waiting.

"I've been trying to get you all day but could never catch up with you." Sound familiar? It is God speaking to the person busily rushing through his days! Although God goes with us always He cannot speak to us unless we stop to listen!

Let us now wait for Thee, O God, listen to Thy voice and become sure of Thy company. In Jesus' name. Amen.

Monday, September 25

READ: PSALM 147:1-6

Consider the two things which the psalmist says about God: "He heals the broken hearted. . . . He determines the number of the stars." We praise God because He can and does gather our wounds into His love and give them some purpose of goodness and love. We praise Him also because intuition and faith persuade us that the same

Power which heals the broken hearted also determines the stars.

We praise Thee for Thy mercy and Thy power, One God, world without end. Amen.

Tuesday, September 26

READ: ACTS 8:9

"There was a man named Simon, who (gave out) that he was somebody great." Simon's descendants now are everywhere! It was said that King George III of England had a deeply rooted sense of his alliance with God. According to Thackeray he reasoned thus: "I wish nothing but good, therefore every man who does not agree with me is either a traitor or a scoundrel." King George made great mistakes because of this fault. So do we all when we do not confess our faults and flaws before God.

O Lord, save us from suffocation by the sense of our own rectitude. Instead of a feeling of alliance, grant us the conviction of our dependence on Thee. Through Jesus Christ. Amen.

Wednesday, September 27

READ: GALATIANS 2:20

Helen Keller dedicates one of her books: "To Anne Sullivan, whose love is the story of my life." How many might say the same of Jesus Christ, whose love is the story of their lives? No day passes without their giving thanks for Him who loved them and gave Himself for them. Christ's love is the story of the best we have ever been or done.

Thanks be to Thee, O God, for Thy inestimable love declared unto us through Jesus Christ our Lord. Amen.

Thursday, September 28

READ: JEREMIAH 8:22-9:1

Jeremiah wrote these words of anguish and compassion. There are those for whom we ought to weep and daily remember with intercession. Four out of five people in the world have never had, and will not have, what we take for granted as a good square meal. Four out of five have never seen a doctor and never will. More than half the children in the world will never go to school.

From embarrassing abundance we lift hearts of intercession for those who are poor. Remember them in Thy mercy and move us to help where we can. For Jesus' sake. Amen.

Friday, September 29

READ: PSALM 130:5-8

An incident from Lucas Malet's story *The Wages of Sin* gives the lead for our petition this month. The heroine asks her uncle, "What does one do when the

CHRISTIAN HERALD

sun of one's happiness is set?" He answers, "After a time . . . one lights a candle called patience and guides one's footsteps by that. Try to light your candle of patience, my dear, in faith, remembering that you are not alone. More than half the noblest men and women you meet carry such candles likewise."

O Lord, give us patience to abide the mysteries we cannot understand, to sustain the losses we cannot recover, to endure the disappointments we cannot avoid. In Jesus' name. Amen.

Saturday, September 30

READ: HOSEA 3:1-3

In Lorraine Hansberry's play *A Raisin in the Sun* the mother of the ambitious boy who has squandered the fortune needed by the family cries out, when the others condemn him without mercy, that you do not love people only when they do good. You need to love them most when they fail. This truth God revealed to Hosea: that he must love the one who has betrayed him the most. Let this be prayer's promise.

Give us grace, O God, to perform what we have promised: that we will love the unlovely even as Christ loves us when we are least lovable. In His name. Amen.

Boise: Church Influences the Community

(Continued from page 13)

made, drawing from an unending supply of energy and inspirational leadership which has attracted throngs of the finest professional and business people of the community in their desire to share in performing Christian service." Mr. Glade, who is himself an authority and a successful executive in the field of television and radio, referring specifically to the ministry of Dr. Richards over the airwaves, has this to say: "Herb Richards is a perfectionist; these broadcasts, as everything he does, have a quality that has made us all proud to be associated with him. His messages provide faith and encouragement and stimulate his listeners to participate in the activities of the churches of their many faiths. The young people of the community again and again name him as their Commencement choice." And the Senate of Idaho has named him as its chaplain.

When one looks at the ministry of a church in its community, one must inevitably look at the minister. Community-consciousness blends with deep religious conviction in Herbert Richards. While he is a trusted and loved community and interfaith leader, while he and his church have never failed to have their full share in promoting a unity

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Characteristic of the man and his congregation is the staff that surrounds him. His first associate, Meredith R. Groves, is listed as Minister and no difference in size of bulletin lettering or otherwise sets the two men apart. Dr. Richards has just passed his forty-first birthday. Before he came to Boise eight years ago he had preached and written widely and had taught for seven years at Drew where he also served as assistant dean. And before that he had taken his collegiate training at Dickinson, Columbia, Bucknell, Drew Theological Seminary and elsewhere. In "The Cathedral of the Rockies" his youth is vitalized with associates of more mature years and the way in which the church has reached out into unexpected places for men and women to serve its program is significant both of its pastor and of its vast and regal setting. One of the finest qualities of leadership is the ability of a leader to discover leaders, and this quality Herbert Richards possesses in a high degree. A gracious woman never before active in church or community affairs after her husband's death was given by her discerning pastor an open door into a more abundant life of service and leadership. She is one of those unsalaried, highly efficient personnel which is of such quality and quantity that the annual budget of this church is unbelievably low. Some of the finest business minds of the West, men of wide experience, contribute the best of what their own business and industrial relations have developed. With another stroke of genius, the young minister captured and named as his staff co-ordinator the football coach and physical-education director of the University of Idaho, who had been an athlete of distinction himself. In the opinion of those who know this man, he is first of all and constantly a devout, active Christian.

Organizationally the Boise church has developed its own and sometimes strikingly original program. "The Good Neighbor Plan" has divided and subdivided the membership into 40 neighborhood groups which maintain a close personal fellowship among the families of the church. And at the heart of this plan, as of every other, is prayer. "Prayers of Inspiration," a heart-warming, directional leaflet prepared by Dr. Richards and Lois his wife, is an inti-

mate sharing of the prayer life of these two with their people. In the community impact of the church, the family life of the Richards is a constant inspiration to the young and old. Lois Richards, whom "Herb" met at Bucknell University, is the proverbial helpmate of the preacher. They have five children.

Commenting upon the spirit that is always so heartwarming in the staff relationships of the church, Dorothy, the wife of Meredith Groves, wrote recently: "In a time when ideals seem often too far from reality, it is a constant thrill to witness vital Christianity in what, I think, is its best form. Our churchmembers say again and again how Meredith loves and praises Herb and how Herb praises and loves Meredith. If this is unusual, surely it shouldn't be." Right she is. And throughout the Boise valley the appreciation and affection which dominates the program of this great church sparks its progress.

The loyalty of Dr. Richards to the Gothic in church architecture — and it should at once be added the modern Gothic — became articulate in an article, which he wrote in answer to the noted Frank Lloyd Wright's *Good-by to Gothic*. Richards went on then to complete his own overwhelming answer. As designed by Philadelphia's Harold E. Wagoner with the assistance of Hummel, Hummel and Jones, nothing more modern than the great Wright himself ever created could possibly be more adequate for both worship and service than this exquisite creation in Idaho's capital city. In this structure is achieved the architectural glory I have not found surpassed, if equaled.

THE program of "The Cathedral of the Rockies" is a varied one — always of outreach. "The Ministry of Music," for instance, has been so staffed and organized as to make it always the equal of and generally superior to that of similar programs in the largest American cities. There are 12 choirs: Cherub, Angelus, Bethlehem, Carol, Wesley Boychoir, Crusader, Chapel, Bell Ringers, Cathedral Bell, Acolytes, Epworth Chorale and the Chancel Choir. From the babies upward these frequently large and always expertly trained, developed and robed choirs are the pride of their community. The Bell Ringers have established a reputation that already carries them to the great cities of the Pacific Coast and which is destined to bring them eastward to the Atlantic. Recently when choir recordings were made, 500 participants appeared.

This church and pastor have been the inspiration and frequently the guidance of community-wide plans and activities that have disappeared into the life of the city itself, which is exactly what Herbert Richards and his associates rejoice in. The beautiful new park, which

is reclaimed, neglected land along the river at the heart of the city, is a memorial for the wife of a great industrialist. Before the first shovel moved in, the preacher had described what he thought that civic spot could become.

A guest in the parsonage, unless that particular phone is cut out, may have his sleep disturbed at all hours, for this particular line is devoted to Alcoholics Anonymous and Richards is on call 24 hours of the day. The man is young, even more significant he is youthful, and his congregation increasingly acts like his years. A friend of the writer raises the question, "Would any other city, small or large, anywhere else than within the unique West, respond as Boise has to this man and the leadership of 'The Cathedral of the Rockies'?" My answer is yes. The Scriptures tell us that "the kingdom of God is within us." For Richards and his kind, that applies to communities as well as to individuals, preachers included. Always it is there waiting for the man and city to get together.

One of his fellow citizens remarked in my hearing, "This man Richards is all over the lot. He is interested in people and somehow he and his church are helpfully involved in everything from the cradle to the grave." And the man then spoke of the fact that by dialing a number at any hour of the day or night you could get a prayer that would give you a "lift."

Or he might have mentioned the article, "Reverend Richards Says Emotions Play Major Role in Most Mishaps." What follows is a characteristically down-to-the-grass-roots article written for *Safety Monitor* in which the Methodist preacher not only warns against but gives practical suggestions, in always serious but sometimes humorous language, for avoiding accidents.

When the state civil defense office recommended the building of home bomb shelters, the Methodist pastor, with the approval of his church, built the first one in the parsonage yard.

The weekly activities of the church read like the service roster of the Community Chest, Red Cross, service clubs, Boy and Girl Scouts, a Sunday-school convention, Methodist Area Conference and the General Conference, all combined. And on Sunday morning there are four church services at three of which Dr. Richards preaches. The entire day is devoted to spiritual training and guidance of groups in the various age levels. The "Cathedral" with its monumental program operates on a total budget of less than \$112,000, which includes inspired giving for Christian education, denominational loyalty and overseas missions.

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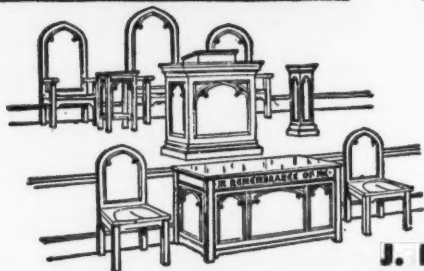
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rooms and departments, and with its high spire reaching heavenward like a pointing finger of holy desire, this Cathedral is an exquisite, composite dream consummated by artists, architects and builders — and dare we say guided by the Holy Spirit Himself. Through all the structure, even to the unique names of the rooms and the equally unique creation of the windows, the personality and love of the pastor permeate. But those fortunate enough to have him as a personal guide through the Cathedral, if they could believe what he so sincerely tells them, would be convinced others than he are responsible!

It was on an August Sunday in the last summer the congregation occupied the old church, so loved by the people but now so inadequate, that Dr. Richards, recuperating from an operation which had been postponed so that he could attend the Area and General Conference sessions of Methodism, came unexpectedly into the morning service. He had a square box in his hand. Before the minister supplying the pulpit that morning rose to preach, Dr. Richards expressed his appreciation for the presence of the Presbyterian pastor with members of his congregation in the earlier morning service. He spoke generous words of his brother clergyman's personal friendship and of his community leadership, and then said, as he opened the little box and took out the flowers, that the corsage was for that minister's wife. Of course everybody loved it.

Richards has a sense of exuberant humor that is a veritable atmosphere. On one occasion he surprised his congregation when along with his announcements he lifted a small toupee from the top of his head and twirling it said, "Now you all know that sometimes I wear it, and it will not need to be an object of suspicion or a theme for the grapevine." Everybody laughed. The explanation was that for television the cameramen asked him to wear a hair piece so high shots would not glance off the small bare spot on his head.

Writing of this man loved by so many, Robert L. Hamersley, the recognized head of the Jewish congregation, said recently: "Speaking as a layman of another faith than that of Dr. Richards, I cannot overemphasize the impact of this man's leadership and personality in unifying and focusing the thoughts and efforts of the entire community toward achieving a true brotherhood of man. Words alone are not sufficient to pay tribute to the esteem in which he is held for the manifold blessings he has brought to citizens in the Boise valley. My tribute comes from untold joyful homes and families where people live and practice the word of Micah—doing justly, loving mercy, and walking humbly with their God." ■

MUST I use audio-visual aids in Sunday-school teaching? Not at all, but a little science will help you understand what a lot of teachers have found out.

We are visual minded. If you get the eye, you get the attention. Therefore that poster in the hallway, the map on the wall. If you get the attention, you get the mind. Once you have the mind, you can begin to teach; not before.

We tend to see more than we hear, and we tend to see better than we hear. The nerves from the eye to the brain are much bigger than those from the ear to the brain. They need to be. They carry more traffic. Not only that, what the eyes report to the brain is generally more important to life and limb than that reported by the ear. One hour of driving in traffic can make this clear.

More and more teachers are using audio-visual materials and finding that they are worth all the time and bother. Too, they are finding that they can get the swing of it with a little effort. Every year the same teachers, from kindergarten to adults, are becoming better teachers by using more visual materials and methods.

Visual aids can help you make clear what you would have your pupils learn. A few strokes on the blackboard by the teacher help the whole class, used to pointed-roof houses, understand how Peter could fall asleep on a house roof. They can show us what things were like.

The faith we communicate from generation to generation is the faith of the church. It is inside the people who have it. They must talk about it to communicate it. Teaching becomes explaining and showing and discussing. Besides, each teacher is a walking version of the Gospel.

A first-grader comes down the hall. He shows me a piece of paper. It's his own work. He is excited about it and tells me what it is—the house Jesus lived in. What does this reveal? That he was taught both orally and visually that morning. He will now rehearse that lesson over and over, telling many people what he has learned, and in doing so learn it better. That picture was and is and ever will be a visual aid.

You are already using visual aids: the chalkboard, flat pictures, maps, globes, objects, the felt-board, posters and turn-over charts, perhaps.

With a little thought and practice you can improve your use of the chalkboard. One teacher, not wanting all she had on the board visible at the same time, wrote her material on the board in panels and covered these with large sheets of paper. She removed the sheets as she needed to. This "progressive revelation," she called it, was effective with young people. It should work with children, too. Then there is the use of colored chalk to make material more attractive, to accent certain things. Be sure to write and print large enough so all can see easily.

Maps and globes are useful at all ages. Have them handy. Often the best use of them will come up suddenly as you teach. Again, visibility is important. Maps and globes that are too small can't get the teaching job done.

The felt-board or flannelgraph is getting a lot of use—from nursery through high school. It is a flexible visual teaching tool in the hands of people with imagination. A salesman uses them to put up key words as they talk to customers. This tends to fix the customer's attention on the sequence of ideas because his eyes stay on those words the salesman puts up.

A kindergarten teacher, after telling the story as she puts the characters on the felt-board, then goes on to tell it again, this time letting the children put the "people" up as she comes to them. The third stage is a child's telling the story and putting up the "people" as he goes. This little routine really teaches.

Objects are visual aids. That bird's nest used in the kindergarten is an excellent visual aid. It is not a picture; it

is the thing itself. A branch of colored oak leaves brought into the room one fall Sunday helped a first-grade teacher enrich her worship service.

When you can't get the thing itself, a model is a fine teaching aid. Models of the ark, of a Palestinian house, of a yoke for oxen, of a scroll, of a shepherd's crook, of a potter's wheel—these can teach all ages.

Flat pictures come with many lessons, often called "teaching pictures." That, indeed, they can be with a little imaginative use. First, be sure all can see. Let the light fall on the picture. Don't make the story too long. Tie in some of the picture's details with the story—"You can see that the young man will turn away from Jesus and not go and sell all and give to the poor. His shoulders tell us so. He does not face the Master squarely. Do we?" That sort of thing makes impact.

Take care of your flat pictures. Keep them; file them. Don't get the file too complicated. Decide on certain large

DO AUDIO VISUALS AID OR AWE YOU?

By WILLIAM S. HOCKMAN

subjects: Jesus, Easter, Christmas, Home Life, Moral Situations, Old Testament, New Testament—and so on.

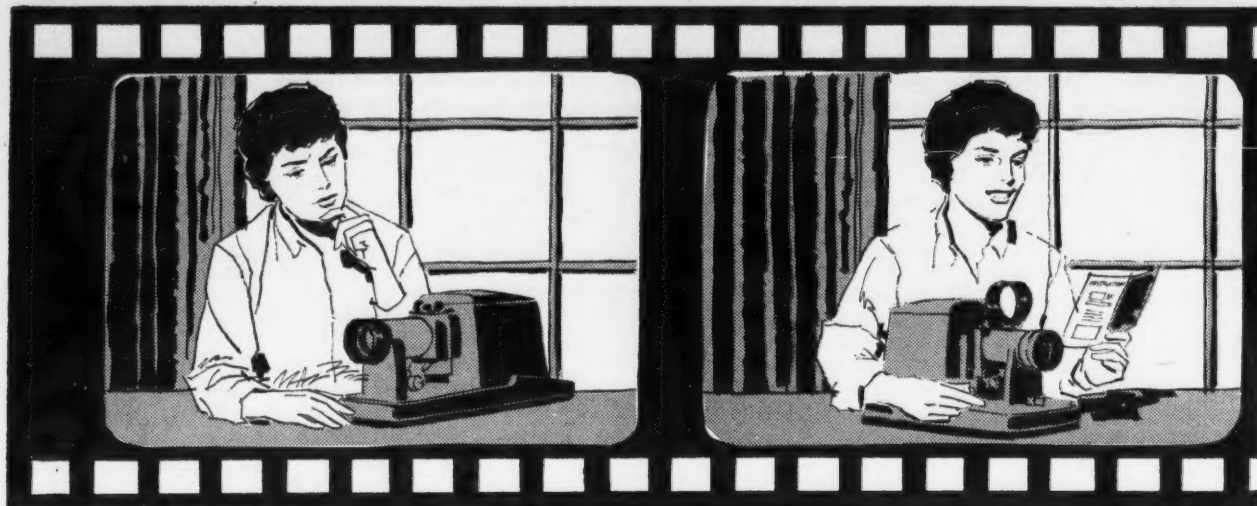
Many teachers use "magic markers" and large sheets of paper to make turn-over charts. Here again is that "progressive revelation" principle. There should not be too much on a page. Flip the pages over as you come to the next point in the lesson, all the time depending on the mind to follow the eye. Useful for all ages, it is especially effective with young people and adults.

Some visual aids are projected. Projection means equipment. Up to this point we have been talking about visual aids that did not require equipment to make them usable. From here on we consider the "image" we see. Before, we looked at the thing itself. Now the thing to be seen is put into a machine which projects the image we look at.

Slides. Suppose our church's missionary sends us a picture of his family. We want our class to see it. What do we do? We pass it around the class. That takes time, for not much can be done while the picture goes around.

Now suppose we want to save time by having the entire class look at the same time. We can have the picture enlarged, but this would be costly. There is another way. We can have the picture made into a slide. This is a transparent picture in a fiber frame. The slide can be projected and all can see at the same time. Now we can talk about

LEARNING TO USE THE PROJECTOR



Don't be afraid of the projector. Make up your mind that you can operate it. It's as easy as using a can opener—not as hard as operating a sewing machine or driving.

Learn how the projector works by working with it. Read the directions, get someone to show you, then practice until you know just how to thread it and adjust it.

the picture *while* each member of the class is able to see it.

When the picture was going around the class, what did the rest of the class look at? Just about anything which caught their attention. Now, with only one picture before the class and the lights lowered (not completely dark), the attention of the group is less divided. Objects and movements are not as visible and do not compete for the attention. Lowering the lights tends, in the second place, to make the image brighter, and the brighter the image the more attention it demands. The picture is communicating more meaning and our message or teaching is getting over better.

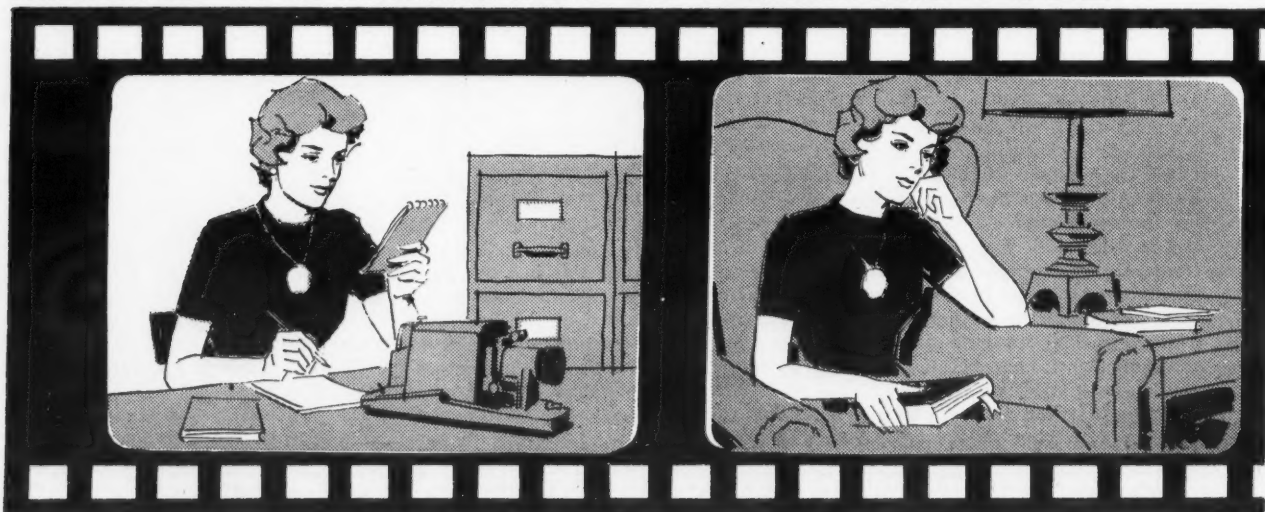
Some teachers have been led astray by careless sales talk

about "daylight projection," thinking they can have projected visual aids without bothering about light control in their education rooms.

With powerful projectors and good screens we can get a clear image in room light (although to get it in outdoor daylight is a stunt and not a valid educational procedure). But do we really want it? Projected in the light room, the image which we are counting on to help us teach must compete with all the other objects and movements in the room for the attention of our class.

With the lights lowered each person becomes less self-conscious and thus more impressionable and teachable. In teaching we want to concentrate the attention of the pupil

MAKING THE FILMSTRIP A TEACHING TOOL



There are four steps to effective use of audio-visual aids. First, you need to preview and study the material you plan to use. Knowing it will give you an easy feeling.

Familiar with your visual aid, you now prepare yourself by thought and prayer. With all your materials for the lesson ready, make an outline of what you plan to do.



Equipment has been improved. Filmstrip projectors now come in the easy-to-use "compact" size, ideal for use in the small group, and fine for the individual class.

Now you don't need to wait for an operator. You are on your own. You can operate the projector or teach one of your pupils to do it for you just when you are ready.

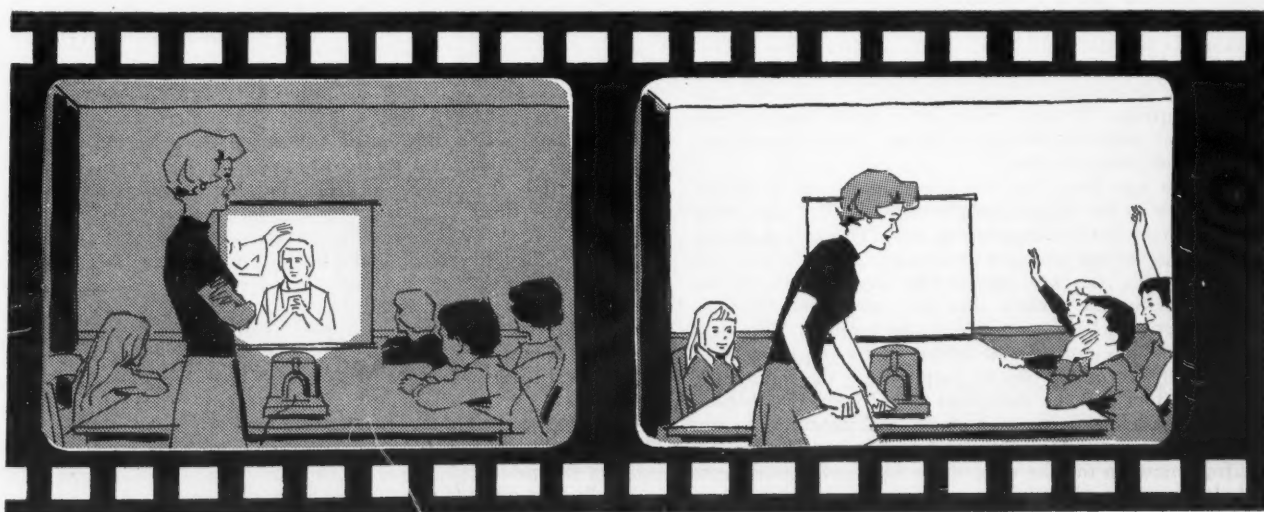
on the flow of verbal and visual images and ideas, and this concentration is most extensive and deepest when the lighting has been lowered. Indeed, I have found that for the best and freest discussion it is best to leave the lights off or considerably lowered.

There are many ways to control room light: roller shades, venetian blinds, draperies. Complete darkness is not necessary. A reduction of 60 per cent to 80 per cent is enough. Some people prefer draperies. In some instances they are easier to install. Any heavy, opaque material will do. (I have found sateen millium, used for coat linings, very satisfactory. We allow 1½" width for fullness. We close them by hand, avoiding the trouble and cost of pull-cords and

fixtures.) In some instances inexpensive roller shades will do the job. It takes a special kind of venetian blind to get a high degree of dark-out.

Opaque Materials. With slides, the light goes through the picture and carries an image to the screen. An opaque projector (or reflectoscope) is made in such a way that the light is reflected off the surface of the material used and projected via mirrors and lenses as an image.

This means two things at once: a bright image is hard to get for the material absorbs a lot of the light; and the material gets hot pretty fast. If the room is made very dark, the image will appear brighter, but not much can be done about heat on the material. This equipment is very ex-



Present your material, doing as you had planned, or, if it helps, change your plans a bit. Note the reaction of the class as you go along. You can learn by observing.

The fourth step is to follow up the presentation promptly with questions, discussion, written work. Secret is to get started immediately. Follow-up clinches learning.

pensive when compared with the filmstrip projector and there is very little ready-made material for use. All this means that, useful as it is for a very specific kind of projection, we cannot depend on this medium for extensive enrichment of our teaching.

Filmstrips. Someone has said that operating a filmstrip projector can be done by anyone who can operate an electric toaster. However true that may be, it is easy to learn. Just get the main idea of the thing, follow through with some unhurried practice and you have it.

The filmstrip itself is a strip of connected pictures. The projector takes one at a time with the turn of a knob. You can go fast or slow, as the printed or recorded script may require. Pictures can be left on for a considerable time without damage.

WITHIN the last three years the "compact" filmstrip projector has made its appearance. There are several makes on the market. While priced about the same, they do need to be examined and compared carefully to see if they have certain important features. How easily does it thread? How easily can the used filmstrip be removed from the projector? Is it truly light in weight? Does it frame easily? (Can you get exactly one frame at a time, and does it stay adjusted for this?) Does the filmstrip travel between two pieces of glass so it does not pop in and out of focus? Does it have ground, cast or pressed lenses? Of course the ground lenses, which cost more, also transmit more light and give a brighter image.

Does it have the new projection lamp with the built-in reflector? (Since the reflector is inside the glass and close up to the filament of the lamp, more of the light is driven forward and out through the lens system. It is this new lamp which has made the compact projectors feasible.) Ask also if the lens system is just the right size for the single-frame filmstrip aperture and no larger. (Some lenses are large enough for 2"x2" slides and waste much of the light when used with filmstrips.) The lens system for slides will not give good filmstrip projection. For best results with slides you need a projector designed especially for slides.

Some compacts are designed to operate cool without a fan. This pleases the people who don't like to hear fans running. Fans don't bother other users at all.

Some filmstrips have captions right on with the picture. Others have a printed commentary and others come with both a printed and a recorded commentary. The nature of the material being translated into this audio-visual medium ought to determine which of these three types is produced. This is not always so. In recent years there has been a tendency to produce almost everything in the form of sound filmstrips. However there is a trend back to the simpler and easier-to-use types: those with captions and with printed commentaries.

Not long ago filmstrips were presented only to larger groups such as the departmental assembly. Now the trend is to use them in the classroom as well. The advent of the smaller, easy-to-use compact projectors, and the increase of useful titles, has accelerated this trend. Some of the larger churches are finding that they now need three or four projectors where one used to be enough. This new trend means new appeal and subject matter enrichment at the level of instruction. By its very nature, the filmstrip is a teaching tool and the classroom is its logical destination.

Many churches, large and small, will continue to use the larger projector for larger groups but buy the smaller one from now on to take care of the needs of departments and classrooms.

Many churches must now take the building of filmstrip libraries more seriously. The best way is to budget money for this purpose and appoint a committee to preview, select and acquire materials. It should buy materials related to

the central core of the curriculum. This means Biblical material, materials on missions, on the special days and seasons of the year and on stewardship. Again, it should buy materials which can be used with more than one age group. In every instance it should buy what will be used over and over. In some instances it will buy the more expensive sound filmstrips, but where there is a choice, money can be saved by not buying the records.

One church invited its members to create a special memorial fund out of which filmstrips could be purchased. While special financing may be needed to get a program under way, the establishment of audio-visual resources for teaching should not be expected to limp along on hand-outs. Teaching of the Word should be on a financial parity with the preaching of the Word. The future of our children is now, and can't wait!

Moving Pictures. Up to this point we have been talking about projected *still* pictures. From now on we will be referring to images that move or, to be more exact, give a satisfactory illusion of movement.

It is this movement which makes the great difference; which sets the motion picture, or film, apart from all the other projected visual aids. Still pictures seldom, if ever, get accepted by the mind as reality. The mind knows that it is seeing a picture of something. Not so with a good moving picture. It has the power, under the conditions of projection, to get itself accepted by the mind as reality.

It is in this that we find the educational power of the film. Well-structured moving pictures involve us in an experience of reality. By this we mean that we tend to understand and feel and react just as we would if we were actually physically present before or in the action we behold on the screen.

Sound adds to this illusion of reality. With the motion picture we both see and hear action. It comes to us integrated and with considerable impact.

While the motion picture can plow our consciousness and affect our thinking and feeling in depth, it requires considerably more skill on the part of the user. Beyond learning how to operate the projector, we must learn how to use the film. This means making the seeing of the film accomplish our teaching aim. This too can be learned.

To get from the mere showing of films to the successful use of them, three things are required: better selection, better preparation and more participation.

Better selection is based on information. This can come from familiarity with film lists, with catalogues, with such important books as the *Audio-Visual Resource Guide* of the National Council of Churches. (AV Dept., NCC, 475 Riverside Dr., N.Y. 27.)

DON'T assume that the film will get the job done unaided. You employ the film as a means to your end. This means you must study the film; study what it is that you want to do. You must think of your group in relation to the film: How will it react? What do I need to tell them about the film before they see it? Should I call attention to certain things in the film before I present it or afterwards?

After the film arrives, invite some pupils to see it with you on Saturday. Get them to help you figure out the central thing the film says. You might have one of them give the remarks just before it is shown. All this will increase interest, not lessen it.

Get some of the class involved in the presentation of the film—controlling the lights, watching the door for latecomers, running the projector (when well-trained).

Finally, get all of them involved in the follow-up. Many films will stimulate discussion if you give them a chance. Don't assume that you must rush to something else. Your follow-up clinches learning. Your job is to get your pupils to think—the beginning of all education. ■

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THE LESSON BACKGROUND

By Amos John Traver

• September 3

Timothy: Disciplined for Service

ACTS 16:1-3; PHILIPPIANS 2:19-23;
II TIMOTHY 1:8, 2:1-5, 22

Timothy was the son of Eunice, and grandson of Lois. Both mother and grandmother were Jewish Christians. No doubt his Greek father was also a Christian. He was brought up "in the unfeigned faith" of his family. When he was about 15, Paul and Barnabas came to his home town of Lystra. Timothy responded with teen-age devotion to Paul's heroic spirit and became Paul's "true child in faith." Later Paul came again to Lystra, this time with Silas. John Mark, who had displeased Paul, was with Barnabas. Young Timothy was just the replacement for Mark. So he left home and became the trusted and beloved young friend and assistant of Paul.

Occasional references by Paul show that Timothy was sent on important missions, but when parted from Paul the old apostle missed him as a father would miss a son. The two letters to Timothy show Paul's deep interest in helping Timothy to grow in faith and to understand the aims and methods appropriate to a Christian missionary. Probably more sermons are preached to seminary students on texts from these letters than on any other portion of the Bible.

Paul's love for Timothy is clearly expressed in his letters. The highest tribute was Paul's longing to have Timothy come to him during his second imprisonment at Rome. Paul saw death right around the corner and it was Timothy he wanted most to be by his side. Perhaps Timothy was not one of the great leaders of the early church as some have believed. At least he had a great place in the heart of Paul. Tra-



dition says that he was in charge of the church at Ephesus after Paul's execution and that he died trying to keep his flock from certain foul and indecent orgies that marked one of their annual festivals. It is enough to know that Timothy brought comfort and courage to his great patron, Paul. George Eliot expressed her life ambition in one of her poems, that she might "be to other souls the cup of strength in some great agony."

• September 10

Aquila and Priscilla: Risking All for Christ

ACTS 18:1-3, 18-21, 24-28;
ROMANS 16:3-5; 12:6, 7

Aquila and Priscilla, or Prisca, are the one husband-and-wife team in the early church where both seem to have been equally capable and devoted Christians. Such unity of Christian devotion is the best recipe for a happy home. Probably they were people of moderate wealth, expelled from Rome in the year 52 when the Emperor Claudius banished Jews from Rome. They came to Corinth and Aquila worked at his trade, making tents. Every Jewish boy, however wealthy the family, was taught a trade. Paul, too, was a tentmaker and because of the peculiar conditions in the Corinthian church, would not permit the church to support him. He was employed by Aquila and Priscilla and it was not long till they were won to Christ. There would be more work-room conversions if only there were more Pauls among the workmen.

When Paul left Corinth, his friends went with him to Ephesus. There they remained. An Alexandrian Jew named Apollos, noted for his eloquence, was a guest in their home long enough for

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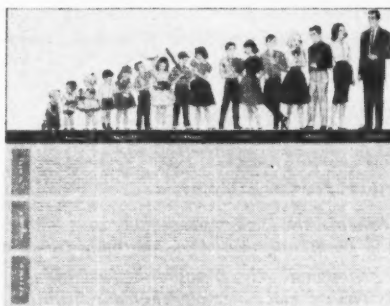
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them to win him to Christ. He became one of the great preachers of the early church. During the riots instigated by Demetrius the silversmith in Ephesus, Paul's friends risked their lives for their faith. Later they moved to Rome again and Paul sends greetings to the "church that is in their house." What a record of man-and-wife loyalty to Christ. Paul knew how to choose his friends!

• September 17

Titus: Serving in Hard Places

II CORINTHIANS 8:6, 23; TITUS 1:1, 4-11; 2:7, 8

Titus is not mentioned in the Book of Acts. All we know of him comes from Paul's letters. That he was a Gentile we know, for he accompanied Paul and Barnabas to the Jerusalem conference. The issue that required the conference was whether Gentiles should be received into the church without circumcision. Probably Titus had been converted at Antioch and Paul could use him as a striking proof of the kind of Gentile Christians he was receiving into the church. When the Jewish party wanted Titus to be circumcised, Paul refused. The final action of the conference made sure that Christianity would stand on its own feet and not become a Jewish sect.

Paul sent Titus to Corinth on at least

two missions. The first had to do with collections for the needy Christians in Jerusalem. The second was more of a test. It seems that Timothy had been sent to bring the warring leaders of the church into some kind of brotherly harmony. It also seems that he failed. Then Titus was sent. He was no doubt older than Timothy and a man of wisdom and strength. Paul was in great agony over the contentions in Corinth and awaited Titus' return with anxiety. His report was good. The Corinthians had been brought to humble confession of their sins and loyalty to Paul had been restored.

The epistle that bears Titus' name reveals another important mission of Titus, this time to Crete. Between the first and second imprisonment of Paul in Rome, he had gone with Titus to Crete. There they worked together for a time until Paul had to leave and Titus continued the mission alone. Paul entrusted to Titus the appointment of elders for the churches. This was an important responsibility and was evidently carried out with tact and decision. How long he remained at Crete we do not know. There is still another reference in II Timothy where he is on another mission, this time to Dalmatia. Titus 1:4 is all the recommendation this great, good man needs. "To Titus, my true child in a common faith."

• September 24

Gaius: Commitment to Christ's Work

III JOHN 1-14

Traditionally the three letters of John are attributed to the beloved apostle. Many modern scholars believe they are by some other Christian leader. Certainly they are in character with all the writings for which John is given credit. These three letters are very personal. This third letter is addressed to a layman, Gaius. He was evidently a member of a congregation over which the writer of the letter had some general supervision. It is not likely that he was one of the other four men of the same name mentioned in the New Testament. Gaius, just a name, yet the name of a good man, true blue in his loyalty to Christ and trusted friend of John!

The occasion for the letter was the report, probably by Gaius, that the church boss, Diotrephes, was not giving hospitality to Christian visitors sent by John. Jealous of his position, this man was not recognizing the oversight of John. How tragic that ambitious, self-centered men can sometimes find high position in the church! John will deal with him when he can come in person to visit the church. Demetrius was of a

A CHRISTIAN HERALD CONTEST FOR SUNDAY-SCHOOL TEACHERS (AND SUNDAY SCHOOLS)

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If you are not a Sunday-school teacher, suggest to your (or to some other) teacher that he or she enter the contest; your Sunday school will benefit if your teacher wins.

If you are a Sunday-school teacher, tell in 500 words or less, "Why I Teach Sunday School." The entry must be typewritten or written in legible longhand on one side of the paper only. Mail your entry (none returned unless self-addressed, postpaid envelope enclosed) no later than September 30, 1961, to Christian Herald Contest, 27 E. 39th Street, New York 16, N.Y., with contest coupon properly filled out. Entries postmarked after midnight, September 30, 1961, cannot be considered. The first prize is not transferable; should the winner already have enrolled in a Christian Herald 1962 Tour, the amount paid will be refunded. First-prize winner will be asked to write up his or her experiences, which articles may be purchased at Christian Herald's regular rates.

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My entry, in 500 words or less, telling "Why I Teach Sunday School," is attached. I understand that the decision of the judges is final. I have taught Sunday school within the last 12 months in the

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(Entry, with this coupon, must be postmarked on or before midnight, Sept. 30, 1961, and mailed to Christian Herald Contest, 27 E. 39th St., N.Y. 16, N.Y.)

CHRISTIAN HERALD

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different cast and with Gaius received the commendation of John.

As a child I recall how much we enjoyed entertaining pastors, secretaries of church boards and returned missionaries in our home. Our modern mode of living without guest rooms in so many houses, makes it a rare occasion when such guests are entertained. Christian hospitality is basic to our belief in Christian brotherhood. Our homes and our churches should welcome visitors as members of the family of our Lord.

The widow, the orphan, the homeless—why should there be need for institutional care? It would have been a joyous experience to visit the congregation where Gaius was a leading layman. He would have noted the stranger, given a personal welcome and probably invited him to his home for dinner. Gaius needs no bronze tablet to record his good life. His name is read wherever the Holy Bible is read.

Evangelicals

(Continued from page 29)

who have subjective faith. "As many as are led by the Spirit of God, they are the sons of God."

The consequences of subjective faith are immediately discernible. The believer has a sense of personal righteousness. This is not an achievement of merit but is imputation of grace. Through a resultant integration of life, condemnation is removed, transformation of character and conduct begins and control and direction are exercised. A new quality exists in human relations expressed by justice, mercy and love. Such relationships are sought in the family, in class, in race and in the nation. There is a projection of the law of love into these larger relationships. Simultaneously, heavenly expectations become the possession of the believer. He has an assurance of eternal life and of an inheritance laid up for him in heaven. He knows that he is a son of God, has been adopted into the family and has all the rights and privileges of the sons of God. His affections are placed upon things above and he becomes other-worldly in his deepest motivation. He lives under the eternal view.

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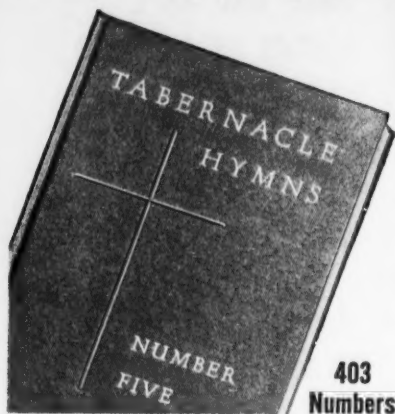
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life which comes only through faith.

The next relationship of collective faith is that of the Christian group. This may be a small group of sincere believers meeting in a home or it may be a great congregation. Basic to evangelical faith is the influence of groups upon our vital Christian experience. This was proved by John Wesley's Holy Club and by his later class meetings; it was experienced in the *agape*, or love feasts, of the early Church; it is being revived in certain group movements within and without churches in our own day. Individuals are discovering a vital faith through a collective experience of common seeking with others.

Collective faith may best be experienced in the act of worship, especially through Communion. Here is the expression of common confession, cleansing, commitment and commission in our relationship to God. Here we know something of the communion of the saints, the sense of belonging one to the other as the body of Christ through faith.

The ultimate sense of collective faith is expressed in the Christian Church which is essentially catholic, or universal. A spiritual oneness should and does belong to those who belong to Christ. This is by no means an organizational unity and authority. The genius of Protestantism lies in the individual exercise of faith and the expression of faith. The blessing of this should never be abandoned for the sake of uniformity and organizational authority. Once it is, we grant the premise of the Roman Catholic Church and then have no defense against a return to Rome. This may explain some of the recent growth of Romanism in Protestant areas. Even the prayer of Jesus for spiritual oneness of His Church was to be "as Thou, Father, art in me and I in Thee."

This oneness is true ecumenical fellowship. It transcends the divisions which have arisen because of personal preference, individual emphasis and particular interest. To seek ecumenical communion in mergers of organizations, intensification of centralized control and direction of individuals is a far cry from the collective faith of the New Testament. This collective faith should be a common witness to the transforming power of the Lord Jesus Christ in life and conduct. When expressed in community life it has elevated mankind and transformed society. This is the best witness of evangelical faith.

Recovery of such faith will revitalize the Church and restore its New Testament witness and power. The evangelical Christian faith offers the hope of the ultimate victory of Christ in the world. And it offers the present experience of victorious life in Christ through forgiveness, deliverance and enablement. ■

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CHRISTIAN HERALD

East of Brandenburg Gate

(Continued from page 31)

the footage was developed. But we had to shoot the scene. This was our last day of two months of filming on location in Germany for *Question 7*. We were all a little tense because this particular scene of a youth fleeing Communism was being enacted right under the noses of the Red soldiers who stood watching us nearby at the Russian War Memorial. We didn't want to create a spectacle and so we had taken only minimum crew, hoping to shoot the scene quickly and get out of there.

We waited as long as we dared. Then Stuart Rosenberg, our director, took Christian de Bresson, 15-year old French actor who played the part of an East German youth, by the arm and the two of them walked slowly toward the Brandenburg Gate. The director talked softly, explaining exactly what he wanted. There could be no rehearsal—and no second takes!

Halfway to the gate they parted; Rosenberg returned to the camera, the boy went up to and through the gate. Then, as he turned and ran toward the West and "freedom," the cameras rolled!

The haze hadn't stopped us. In fact, with the help of lens filters, it gave an

atmospheric mood that seemed to enhance its dramatic values.

That scene in *Question 7* will always be highly symbolic to me. Not only was there the imposing physical landmark which visualizes for millions the critical cleavage between two parts of a city and two parts of the world—one slave and the other free. But there was also the haze shrouding the area east of the Brandenburg Gate. For me that day it represented the barrier that keeps us in the West from knowing that millions of fellow Christians on the other side are fighting a major battle in the eternal war of faith vs. godless tyranny. I prayed that our movie, *Question 7*, might somehow become a powerful force to sweep away the haze!

For most of us there is a mystery about life as it is actually lived under Communism in a Russian satellite state. Freedom of speech has been banished and the press is completely a propaganda instrument of a ruthless government. Articles and reports do get through, of course, but often we cannot become excited about headlines and statistics. We have so many concerns of our own that we tend to become indifferent and apathetic about our brothers on the other side. We don't see them as real human beings with needs and feelings like ours.

When Lothar Wolff, who had pro-

duced the movie *Martin Luther* for the Lutheran churches of North America, came back from a survey trip to Germany scouting possibilities for a film that was being considered as a next project, he reported to the church leaders: "I have discovered a compelling and exciting subject! This is the story of your own Lutheran Church today in that part of Germany where Bach and Luther lived."

There were many reasons advanced, however, why this might not make a film worth doing. The situation may change overnight some felt. (This was in 1956!) . . . It may bring harm to the faithful Christians there . . . The movie-going public wants only entertainment. But the conviction grew that this story simply had to be told and that a dramatic motion picture was the best way to humanize the cold facts and touch the hearts of Americans with the truth in terms they could see and hear and feel.

When Lutheran Film Associates handed me the responsibility for pursuing this compelling idea, I quickly discovered how vague was my own knowledge of life behind the Iron Curtain. Books and clippings and articles, while valuable, were no substitute for talking with the people themselves—and, if possible, visiting them.

(Continued on page 73)

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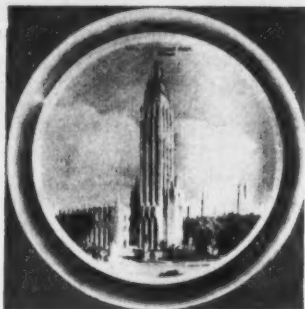
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The Road of Kindness

By RUTH C. IKERMAN

Scripture Reading: Psalm 36:5-10

Hymn: "God, Who Touchest Earth With Beauty"

Meditation: It is a long way from today's paved freeways back to the meandering dirt roads on which the Model T went to store and church. But there is one road which never changes, and that is the road of kindness.

Recently I was reminded of this wonderful road which any heart may travel. I took my parents to the beach over the modern version of the road they had driven, taking me as a small child to visit my grandparents. At that time the road was a narrow winding one among farms and ranches.

There used to be little stands in front of the houses where they sold fresh produce: eggs, berries, pies. Now a huge four-lane freeway connects our inland city with the coast. Its massive construction rises high above the landscape in certain areas, and you can barely glimpse the tall trees bordering the little home gardens.

As we drove along my mother said with a happy sigh, "I will always remember the place where we used to stop to buy eggs. Do you remember the morning I told the lady at the stand that it was your grandmother's eighty-second birthday and she gave me a beautiful bouquet of red roses to take along?"

Together we reminisced about how my grandmother had smiled when she saw the flowers, how carefully she had placed them in the golden bowl before a mirror so she could "see them double."

Over 40 busy years my mother had remembered that bouquet of roses given her in a moment of kindness by a busy saleswoman who took time to share her flowers with a stranger. How easy it would have been to overlook the gesture, to think she was too busy selling eggs to go out to the garden and pick flowers.

Yet she took the time, and her walk on the road of kindness was vividly remembered even as an automobile drove swiftly over a new highway replacing the dusty road of the produce stands. Manners of transportation may change, but the road of kindness is always the same. It beckons to you and me to walk that road together in the company of Christian women who have gone before, keeping the path well outlined for those yet to come.

How can we walk the road of kindness? By speaking a word of welcome today to the stranger who may be attending this meeting. We take a step whenever we go to call in the home of a shut-in who cannot come out to hear our pastor on Sunday morning.

The road of kindness is wide enough to include the family in the "minority" group in our community, whose father may need help in securing work because of a language handicap.

Even though the road may have been walked by earlier generations it must be kept up-to-date to attract new generations. Perhaps we need to move closer to the teen-ager and let him hear a word of praise to keep him from rushing toward delinquent companions.

Great adventure lies ahead for anyone who ventures out on the road of kindness. For there she will meet with The Great Companion who walks the highways of earth to help us on our eternal pilgrimage.

Prayer: Father, accept our thanks for those generous people who have pointed our own lives toward the road of kindness. Give us strength to walk that way with courage, and wisdom to use well the time that Thou dost give us each day. Keep us in the path of truth and service. In Jesus' name.

Devotions for Women

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East of Brandenburg Gate (Continued from page 71)

Refugees have been fleeing the Soviet Zone, the "Workers' Paradise," at the rate of almost one every three minutes for the last 15 years. Once they could breathe the air of freedom they were no longer afraid to talk. And they did talk. Hundreds were interviewed. We engaged Allan Sloane, the writer who had so thoroughly researched and composed the beautiful screenplay for our Luther film, to dig into these case histories.

Even those who lived in the zone of fear could come over for brief hours in West Berlin. Reluctant at first to speak out, measuring guardedly every comment, they took courage as they told their story and many, as they talked on, gathered such a momentum of fervor that only their own tears could stop them.

Finally came an opportunity for a train trip deep into Soviet Germany! I had read and heard of the hated "Vopos"—the Volkspolize or People's Police. And yet, when they checked our passports and visas as they did so often, I felt that these youngsters—many of them in their teens—were not villains but ordinary fellows with problems like ours. We later included in our film story a policeman with a very human and real problem, a frustration that, one night, caused him to ring the pastor's doorbell.

From my train window I saw propaganda messages on every side. Banners and placards and posters proclaiming *Fill your Quota . . . Peace through Socialism*. I copied some of them. They ultimately re-appeared on the streets and signposts of "Osterstadt"—the city where *Question 7* has its setting.

Back in New York there were months of script conferences to sift and sort and evaluate and discard and try again hundreds of dramatic ideas that might meaningfully synthesize into a valid screen scenario the truths we had learned. Finally, what we thought was an acceptable screenplay emerged—not the first, nor the second, but the fifth revised version. This was approved by the Lutheran churches who were financing the film and by Louis de Rochemont Associates, the company that was to produce it. Yet, the big problem remained: Real as this story was to us in America, how would it strike those who were living it on a day-to-day basis? Would it ring true for them? We flew to Berlin to find out.

Getting East German residents even to read an explosive script like this was difficult. One day at a rally in Wald-buehne Stadium in West Berlin we arranged to meet an individual who had come over for the occasion. There was

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no chance to speak privately. So with thousands of persons surrounding us in the bleachers, we explained our purpose and unobtrusively handed over the script. After the rally we had our report. This person—who forever will remain nameless—saw himself and his neighbors and his adversaries in our story.

One man who makes a point of keeping aware of events throughout the East zone, broke down sobbing when he had finished his reading of the Question 7 screenplay; for him it was stabbingly authentic. Others gave us special insight as to how to sharpen and improve a scene here or there. One mother said we should make some little reference to the problem of the working mother whose children are claimed by the state. We were able to include this touch to give one more added dimension of authenticity.

Ten months later, after further rewrites and polishing, we were ready to shoot. We had cast 45 professional actors from five countries. We moved a company of 75 persons to the medium-sized town of Moelln, situated in West Germany only five miles from the Zone-Engrenze, the border separating the Federal Republic in the West from the German Democratic Republic in the East.

The cameras rolled on the Fourth of July and we quickly discovered that some in the crew were especially interested in the action. We learned why. They had just recently come from East Germany themselves and this was their story.

In order that the scenes depicting the pastor and the church functions could be visualized with true honesty, we engaged an "expert," a former pastor of a congregation in the East, who was a chaplain in the West for refugee families. He called the script "astonishingly accurate," and told us that its story actually paralleled his own. Question 7 pictures a Pastor Friedrich Gottfried, who is trying to give spiritual help to a frightened and perplexed congregation. His own talented son is being wooed by the regime. Finally at the story's climax, the boy flees. Our consultant had had the same experience with his own son!

Several of the actors, too, had formerly lived under Communism in East Germany. For them, this was more than just another movie job. They wanted to be in this picture because they believed in it. They also knew that, with family and relatives remaining in the East, it could cost them something. Indeed, some actors, who had been chosen for certain parts while we were casting, had backed out when they realized the nature of the story the film was telling.

(Continued on page 76)

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KIT HUNTLEY'S FOOD PAGE

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Crabmeat, flaked 3 (7½ oz.) cans
Celery, finely chopped .. 4½ cups
Salt 1½ tbsp.

Lemon juice ¼ cup
Mayonnaise or
salad dressing 1½ cups
Chop eggs. Combine eggs, crabmeat, celery, salt, lemon juice and mayonnaise. Makes 48 full sandwiches, which can be cut into four dainty tea sandwiches each.

SLICED TONGUE SANDWICH FILLING (for 48)

Butter or margarine, soft 1¾ cups
Prepared horse-radish ¼ cup
Salt 1¼ tsp.
Enriched bread, fresh 96 slices
Tongue, cooked (1-oz. slices) .. 48 slices
Combine butter, horse-radish and salt in a 1-qt. mixing bowl. Spread 1 teaspoon horse-radish butter on each bread slice. Place 1 slice tongue on half the bread slices. Place remaining bread slices over each sandwich. Cut each full sandwich into three or four dainty sandwiches.

CHICKEN-PIMIENTO SANDWICH FILLING (for 48)

Cooked chicken, ground .9 cups (1¾ lbs.)
Celery, finely chopped .. 3 cups
Pimiento, chopped ½ cup
Salt 1 tsp.
Mayonnaise or
salad dressing 2½ cups
Combine chicken, celery, pimiento, salt and mayonnaise. Makes 48 full sandwiches, which may be cut into four dainty tea sandwiches each.

—Sandwich fillings, courtesy
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For lunch serve finger sandwiches with sliced ham and turkey, aspic filled with potato salad.

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MACARONI HAM LOAF (for 48)

2½ lbs. elbow macaroni
3 lbs. cottage ham, cooked
12 eggs
6 cups milk
2 lbs. mild cheddar cheese, grated
1 medium onion, grated
salt and pepper to taste
6 cups bread crumbs, buttered
4 cans creamed mushroom soup
2 cans creamed chicken soup

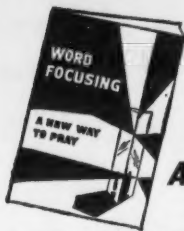
Put ham through grinder. Cook macaroni until tender in salted water. Beat eggs slightly. Combine ham, macaroni, eggs, milk, cheese, onion and seasonings. Place in two buttered steamtable pans. Cover with buttered crumbs, bake 30 minutes in 350° oven. To serve, cut in squares, add sauce made from the two undiluted soups, heated together.

• At St. John's United Church of Christ in Reading, just outside Cincinnati, Ohio, the women's organization has a most active and productive program. The circles of the Guild meet monthly for Bible study, missionary and church life classes. High spots of the year are one-day retreats—one spent in Bible study and prayer, the other a planning retreat at which time the program for the year is discussed and placed on the Guild calendar.

Besides local missionary activities this group sponsors a missionary sewing circle and often serves meals to various groups in the church, though they do not ordinarily serve public dinners. One of the food favorites which they often prepare, according to Mrs. A. Shatto,



is a Macaroni-Ham Loaf, an economical and tasty main dish which the Women's Guild shares with CHRISTIAN HERALD's readers this month.



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(Continued from page 74)

The critical roles were those of the pastor and his son. The first time we saw the British actor, Michael Gwynn, in London and heard him read from the script, we knew immediately he was our Pastor Gottfried. The boy who played his son we discovered in a private school in France. Christian de Bresson—after a brief acting career in New York in juvenile roles—was pursuing the study of theology!

On their first Sunday in Moelln, we invited Michael Gwynn and Christian to go with us to worship services at the local church. Henry Endress, United Lutheran Stewardship head, who was on hand as production supervisor for LFA, translated for them. Michael was particularly interested in observing the pastor, for a few days later he would be in that same pulpit in what has become one of his greatest moments on the screen.

After the service, Christian and Michael asked to see what the Iron Curtain actually looked like. So we squeezed into a Volkswagen and headed east, a mere five miles. At the barrier in the road and the double barbed-wire fence, we stopped still and looked. A quiet, beautiful, rustic meadow was spread ahead of us. It was incongruous that this should be the place where the world was physically split in two. Then, on a hill, we spotted the grim reminder of the force that maintained the schism—a watchtower in which a soldier's binoculars were trained on us!

Each evening we gathered at the local cinema to view the rushes of our day's shooting. We would look at each scene, first with excitement of realizing that our story was coming to life, then to examine the material critically while director, cameraman and produced viewed it analytically. As production associate and the one responsible to the commissioning churches, I shared these technical and artistic concerns, but I must confess that I saw the scenes almost as visual poetry.

For I saw on the screen not merely my new friends among the burghers of Moelln who were our "extras" on the set, but their counterparts across the zone border in another village where there was no make-believe. When I heard "my" *Jugendchor* (the school children I had trained to sing in English) singing from the screen, I seemed to hear instead the plaintive voice of children on the other side, children whom the Communists have marked as Marxist converts for tomorrow's world—their "brave new generation," as their national anthem puts it. When I saw on film the pastor on trial for "inciting to murder and boycotting the state," I remembered the real trial on which our scene was partially based—we had lis-

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tened to a transcript of it on a tape recording.

There comes a moment when a film finally is born—after months and years of hoping and praying—when you are shocked to realize it is still not alive. A film, no matter what its content and how expensive it is to make, is dead until it hits an audience. Then, and only then, is the communication circuit completed.

Today this story is more alive than ever. *Question 7* is being answered. Audiences are seeing the film. Reviewers are reviewing. Reactions are accumulating.

If our brothers in East Germany today, through their reflection in this film, can help us see into our own hearts, then *Question 7* may be used by God as a wind of His Spirit energizing both them and us. And with that wind the misty haze east of the Brandenburg Gate may begin to disappear. ■

Barbed Wire in the Holy Land (Continued from page 11)

There is no Jewish family that does not meet on Passover for the Seder, we were told. But to say that this measures the depth of religion in Israel is to say that the almost universal observance of Christmas in America measures the depth of American Christianity.

Rabbi Jaffe was convinced that a religious revival is going on in Israel. "People are coming to the synagogue to pray." He noted three steps of religious progression: a thirst for knowledge of God; fear of God; love of God. "We are at the first stage," he said.

On a *kibbutz* near Rosh Pinnah where there was no synagogue, no formal religious services, we wondered if even the first stage had been reached. An earnest young agnostic told us, "Of course, we study the Bible—but because it is our textbook of national history."

Thus, state and church are components which are confusingly mixed. Americans, with vigorous religious motivations in their own history, are unwilling to concede that the present church-state entanglement in Israel is inextricable or to the advantage of religion or state. Nevertheless, recognition of such entanglement helps one to understand much about Israel—about Israel's sense of destiny, even about Premier Ben-Gurion's flamboyant suggestion that all Jews living outside Israel are "living in sin," about the country's attitude toward Christian missionaries.

Dr. Leo Cohn, since deceased, political adviser to the Foreign Ministry, spoke movingly, mystically, of Jewish destiny. If he had been a Christian, he

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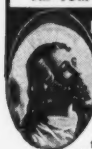
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would have been called "a man of the Book." He referred continually and with evangelical zeal to a well-worn copy of the Jewish Scriptures in his desk. Of the historic suffering of the Jews he said, "Punishment may come at the hands of other nations as instruments of God. Suffering and self-blame have kept us young and fresh." Pressed for specifics, he said with humility, "I am not a spokesman for God. If we could offer logical explanations for the acts of God, God would be man and man would be God. We know very little."

Dr. Chaim Wardi, Counselor on Christian Affairs for the Ministry for Religious Affairs, commented of the European tribulation which brought Israel into existence, "I can't conceive that all this is without any purpose. These nineteen centuries of dispersion and suffering must have significance. We begin to see a meaning of the suffering. I believe this was in the design of God—the education of a nation that has had 4,000 years of experience plowed deep with suffering."

Dr. Wardi, who in addition to his responsibilities in government is a teacher of church history in the Israel-American Institute of Biblical Studies, Jerusalem, a Christian school, points out: "All that brought about Christianity remains in the conscience of the Jews. The idea that the Jew must remain Jewish must be embraced by the Christian."

A spokesman for the Foreign Ministry expressed it more bluntly. "Let us alone," he said with feeling. "We want to be Jews. If Protestants come to serve Protestant communities, fine. If they come to convert us, we say, 'No, we don't want you.'"

I would surmise that Israelis almost unanimously, even those who claim to have no formal religion, would find a religious unity at this point.

Their underlying conviction is frequently in tension with the political facts of life, and is indeed sometimes compromised by them. Christian missionaries, through international political pressures or expediency, may be granted extensions of visas or allowed entry or otherwise tolerated. But there is at this time no reconciliation to their presence as proselytizers; any Christian in Israel for the avowed purpose of converting Jews to Christianity is, as far as the present atmosphere is concerned, living on borrowed time.

Is it fear that makes Israel so protective at this point while so creative at other points? Probably that is part of it. As that same blunt foreign officer said, "We are an abnormal people. We are sick. It will take generations." And as Dr. Wardi told us, "Remember that this is a beleaguered country."

We were reminded that no spot in

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Israel is more than 25 miles from a border, and that every land border is a hostile one. That spot most distant from borders is Beersheba, at the edge of the desert; heavily populated areas are close and some are very close to nations with whom a state of war still technically exists. From a street in Jerusalem jutting into Jordanian territory above the Valley of Hinnom, I looked down upon a sandbagged housetop at a young Arab soldier who gravely looked up at me. Telephone wires ran on poles along that street as far as the last pole in Israel, and then dangled, cut—as they had dangled for 13 years. No one on either side loses sleep—and last year I was on the other side looking up—but what corroding effect it must have upon minds and souls on both sides.

The strands of religious freedom in Israel are tangled together with the status of Arab Christians and Arabs generally who are residents and citizens of Israel. Though it is difficult to determine how many Christians there are, one figure given is 47,000. (Of these, some 1,500 are Protestants.) Because most of these Christians are Arabs, and because Arab citizens are regarded with something less than total enthusiasm, Christianity tends to attract the same misgivings. Areas with heavy Arab concentrations are under special military restrictions; any Arab, Christian or otherwise, traveling out of these areas, must have a military permit. The Arab personnel of the Southern Baptist Mission at Nazareth, coming to join us in a conference in Jerusalem, had to secure and be prepared to show permits to any policeman who stopped them on the road; none did. These restrictions are felt to be necessary because Arabs are concentrated in border areas. In Galilee, for example, there are 125,000 Arabs, 7,000 Jews.

There is one distinction between Christian and non-Christian Arabs: the former though not drafted for military service, may serve voluntarily. Moslem Arabs are not accepted for military service. Travel restrictions are lifted for those Arab Christians who volunteer for the armed forces.

Despite what appears to be their second-class citizenship (though the Arab populace does elect members to the Knesset, where members may speak in either Hebrew or Arabic), the fact that there are 225,000 Arabs helping to make up the 2,500,000 residents of Israel is of itself some reassurance that the "refugee problem," tragic and sore point of Israeli-Arab relations, is not a conscienceless issue in Israel. I have seen the refugees from pre-war Palestine living in caves and tents and ramshackle villages in Jordan, Syria and in Lebanon. I have talked with Arabs who, if they had



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APPLICATION FOR

8140961

Gold Star Total Abstainer's Hospitalization Policy

My name is _____

Street or RD # _____

City _____ Zone _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	BENEFICIARY	RELATIONSHIP
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby apply for the Gold Star Total Abstainers Hospitalization Policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: **X**

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GURANTEE TRUST LIFE INSURANCE COMPANY Chicago, Illinois	NATIONAL LIBERTY LIFE INSURANCE COMPANY Valley Forge, Pa.	WORLD MUTUAL HEALTH & ACCIDENT INS. CO. of PENNA. King of Prussia, Pa.
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known the words, would have sung with bitter irony the hymn, "On Jordan's stormy banks I stand and cast a wistful eye at Canaan's fair and happy land where my possessions lie."

But, without disparaging the problem of the Arab refugees, without prejudice to their claim for justice, without diminishing the Christian compassion which is and will be sensitive to sorrow, uprooting and homelessness wherever it exists—what of the Jewish refugees? Some 400,000 of them were harried from their homes in Arab lands. They took refuge in Israel. There they do not live in refugee camps 13 years and more after the event, but have been long since assimilated into the population.

Israel also calls attention to the fact that bank accounts of Arab refugees who left Palestine have been released for payment, though funds left by Jewish refugees in banks in Arab States have been confiscated.

One of course cannot strike a balance of tragedy. Tragedy must be succored in total. But one does at least remember the problem is not one-sided, and then turns again with compassion to those Arabs—and Jews—still in need.

Another strand involved in the religious freedom tangle is the one which to most American Christians seems almost incomprehensible—or did, until the Eichmann trial. That is the somber fact that historically Christianity has not given Judaism an easy time. As Dr. Wardi put it, "Here is a nation which has carried a cross for 1900 years. If there was a Christ among nations, Jewry was the Christ." A Jewish Christian told us, "Christians have persecuted Jews for 2000 years. Christianity has been the enemy."

We three editors sat in on the trial in Jerusalem. Though I had read much about it, I was not prepared for the impact of being there. To hear a witness recount in unadorned courtroom language, "The Jewish corpses were hung up in the slaughterhouse and labeled, 'Fresh meat—Kosher'" or to hear a motherly looking woman—the sort you would in America expect to be president of the ladies aid—tell how her medical student son, a talented cello player, was forced into an orchestra to serenade incoming victims for the Auschwitz gas chambers, and then in 1944 was himself killed—is like looking through an open door into a Hell which is the more terrifying because of man's own making.

Where, I wondered, was the Christian Church? Save for isolated examples of sacrificial courage, the church was either uninformed or preoccupied or unfeeling or cowed when all this was happening.

"Why did Israel presume to take

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jurisdiction over Eichmann?" we asked a government man. His answer: "What other nation made the effort to apprehend him? What other nation would do the job?" To that, we had no reply.

There is this inescapable value of the trial: it put on the record, under courtroom procedures, facts so appalling that a few years from now they might never have been believed if they had not been so documented. The trial is writing down for all history the incredible facts with the certification, "It happened. It really happened." Here is enough to keep us wary of our piety for generations.

Perhaps by now sentence will have been passed. Though justice must be served—and when it is not, the stature of man himself suffers—I am inclined to think that a little school girl in Israel, when asked by a radio reporter during on-the-street interviews how she felt Eichmann should be punished, gave the most crushing answer of all: "I think the only thing they should do to him is put him in a car and drive him around and show him Israel."

What of Christian evangelism among the Jews in Israel? As Dr. Werblowski observed wryly, "Charity is bound up with the essence of Christianity; tolerance is not." But to ask Christianity to repudiate its evangelistic nature (to the Jews intolerance) is to ask it to repudiate itself.

Yet, have we not forgotten, as Dr. Wardi reminded me, "The Jewish faith is your spiritual mother"? One evangelizes one's mother with patience, with respect, with sensitivity—and most of all with great, great love. God knows we have given the Jews little enough reason for embracing Christianity, other than as a dodge to escape persecution. We have tried forced-feeding. We have tried finger-shaking. We have tried condemnation. We have not yet tried love—winsome, serving, undemanding.

And in Israel, Christianity—Protestantism especially—is not without those who acknowledge a debt. Said one Jew: "But for the Reformation, there would have been no Balfour Declaration and return of the Jews to Israel."

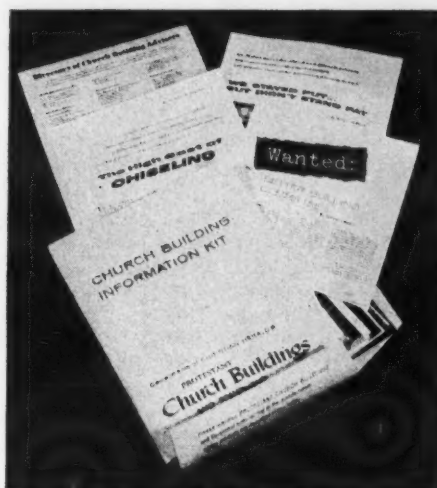
My colleagues will be writing in their publications about theological and other aspects of Israel. I wanted to share with CHRISTIAN HERALD readers the *feeling* of Israel. That feeling was for me nowhere better expressed than at Sodom, when I aimed my camera at the flag of Israel flying tall and proud, and pondered that this same Star of David had been Hitler's badge of shame, which he forced Jews to wear. Like another Jew long ago who transformed a symbol of death into a symbol of life, these modern Jews have redeemed the Star of David and lifted it high. ■

SEPTEMBER 1961

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you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

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City _____		Zone _____		State _____	
Date of Birth: Month _____		Day _____		Year _____	
My occupation is _____					
My beneficiary is _____					
I also hereby apply for coverage for the members of my family listed below:					
NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY	
1. _____	_____	_____	_____	_____	
2. _____	_____	_____	_____	_____	
3. _____	_____	_____	_____	_____	
4. _____	_____	_____	_____	_____	
Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes _____ No _____					
If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____					
I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for the Gold Star Total Abstiners Hospitalization policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.					
Date: _____		Signed: X _____			
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